Evangelical Christendom.

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MONTHLY NOTES.

When this number of our Magazine is in circulation the Brighton Conference will be in session. We believe that in answer to many prayers the influence of these meetings will be spiritually stimulating to those attending them in no small degree. The Divine Spirit, also, resting upon the speakers, will give their words a power that will be felt far and wide. The testimony that will be borne to fundamental New Testament truth is sure to be fruitful in uniting Evangelical Christians closer to each other; while the meeting in the Dome for the defence of our Protestant Heritage will deal with those dangers which threaten so perilously English Protestantism. May the Great Head of the one Universal Church be in the midst of each gathering, making Himself very real to every speaker and hearer!

Many of the members of the Alliance have been expecting that the Council would express themselves with reference to the Romanising process in the Church of England, which has now reached such a climax. Although the prevalent feeling of the Council has hitherto been that it was the chief duty of the Alliance to exhibit Gospel principles without controversy, and to maintain religious liberty in all parts of the world, it is now perceiving that false doctrine has become a danger which imperils the whole nation. The Council therefore have resolved that "it is their duty to re-affirm 'the simplicity that is in Christ,' as against those who are seeking once again to Romanise this country. They therefore call upon members of all Protestant Churches in England to support and encourage them in the efforts which they propose to make for the preservation of that glorious heritage bequeathed us by our

fathers at the time of the Reformation." With a view to carrying out this resolution, an intimation on the subject has been made to all the speakers at the forthcoming Brighton Conference, that they should allude to it as far as the circumstances admit. The special topic also of the large meeting to be held in the Dome on the evening of November 1, will be "Our Protestant Heritage." It is likewise intended to hold a great Public Demonstration in the Metropolis, and, if possible, other meetings in the chief cities and towns of the kingdom, in order to maintain Protestant principles, and to call forth the Protestant convictions, and feelings of the people. It is hoped that thus all spiritually instructed Christians will be drawn together, and will unite in "contending earnestly for the faith once for all delivered to the saints."

It is not too early to call attention to the Week of Universal Prayer with which the New Year will (D.V.) be commenced as usual. By way of anticipating this most hallowed season, we desire to emphasise an article, which appears on page 326 of this number, by the Rev. Andrew Murray, on the "Power of United Prayer." We are convinced that every devout reader of this paper will feel the intense spiritual fervour that seems to breathe in every sentence of it. We need to know that God is verily near whenever we pray—within whisper-sound of the heart's silent speech. It is the reality of this that encourages the man who would find God for himself to enter the secret place of the Most High, and there pour out his own request. But what stimulus there is in numbers! What inspiration in the reflection that during the first week of the year, Christian people throughout the world will be holding communion with God! Heart will throb in union with heart at the memory of this. A glow of Christian love for all those thus united will quicken the praying spirit. Praise and prayer in thousands of souls will blend at the same moment, and reach the listening ear of the Eternal Father. God is! God hears! God answers! God sends none who truly seek Him away empty. So from the Throne of Grace open hearts will be filled unto all the fulness of God, and equipped both for the work and warfare of the future. Surely the year 1899 will be richer in service, Christian people purer in character, missions at home and abroad more successful, and the Kingdom of God more widely extended than they would have been had not the prayer-week been observed. We refer to this now, because our next month's issue will be mainly occupied with reports of addresses delivered at the Brighton Conference.

The Church of Christ in America has had a great loss in the removal of Dr. John Hall. It has been recorded by the congregation which he so long served that he "stamped the ineffaceable imprints of his faith and character on the whole generation." Dr. John Shaw spoke of him as one of the greatest ministers that America had known. It is difficult to characterise the secret of the great influence which he undoubtedly had; his friends did not claim for him any brilliant ability, but he always presented the Gospel clearly and powerfully. The sympathy which was particularly manifest in him as a pastor overflowed into his sermons. At a time when many cardinal doctrines were attacked or ignored, he always stood forth as a firm defender of the faith. Strong in his convictions, he was well fitted to be a leader. Genial, loveable, and practical, business men felt that he was one with them. Thus he was

able to draw and to allure better than a man of the loftiest intellect without heart. He was a member of the Evangelical Alliance, as well as of many other institutions which have for their object the work of Scriptural education and the circulation of the Word of God.

Lord Radstock has given a very encouraging account of answers to prayer for the Lord's work in France. There were six ex-priests and an ex-anarchist joining in a meeting for prayer lately. The movement among the priests grows steadily; although some of the French Protestants are in a low spiritual state, there is a great spirit of enquiry abroad, and great readiness to listen amongst many Roman Catholics. Several of the converts have made great sacrifices, because they were determined to follow Christ fully.

The Federation of the Free Churches of Great Britain is a movement which cannot be ignored. Dr. Berry has spoken of it "as the greatest ecclesiastical, if not the greatest social, movement since the Reformation." Its objects and aims are largely spiritual, and it aims to bring the Gospel to bear upon every home of the community. This system, which is on co-operative lines, has been tried with great success in Birmingham; a hundred and fifty-six Churches there take part in it, and they are circulating thousands of invitations to religious services. A very similar work is being carried on in New York. Eminent Evangelists have been engaged to conduct united missions. A great stand is also being made against immorality, and in a great variety of ways a strong testimony against iniquity is being delivered. We have the strongest sympathy with these spiritual enterprises.

The alarming but steady growth of the Romanising conspiracy is a sad but prominent feature of the present moment. The Archbishops and Bishops have pretty plainly intimated, both in the Church Congress and at other times, that they do not mean to restrain the law-breakers, and some of them evidently sympathise with the novel doctrines which are so largely taught. But we are thankful to say that the discontent engendered by the teaching of these erroneous doctrines does not abate. Lady Wimborne has written a powerful article on the Ritualist conspiracy in the current number of *The Nineteenth Century*. She truly says that the Church of England is suffering from a deadly disease, which threatens its very existence. She points out the danger caused by the workings of secret societies within that Church. Lord Halifax, the President of the English Church Union, the largest of them all, plainly says, "we wish for re-union with Rome." Many convalescent homes exercise an injurious influence over their patients. All these circumstances combine to show that there is the greatest possible danger of the disruption of the National Establishment. The Free Churches have become united in their organisation, while she is divided against herself. May the Lord avert all that would be a danger to the spirituality of His true Church!

A store of information regarding the Philippines reaches us from the United States. It is now yet more distinctly proved that the revolt against

the Spanish authority which had been so successful before the war began, chiefly arose out of a strong and bitter hatred towards the monks and friars who had hitherto dominated the islands. In addition to many other tyrannies, forced labour "for the welfare of the Church" had been permitted since 1888. The friars have hitherto had enormous wealth, and their property was exempt from taxation, but the law to which we allude was, so to say, the last straw which broke the camel's back. The strength of character of which the natives of the Philippines are capable is exemplified in Ramon Reyes Lala, an extremely intelligent man, who has settled in New York. He speaks very highly of Aguinaldo, the leader of the insurgents; he believes that "he has shown a consideration for his foes and a sympathy with their misfortunes that has surprised the civilised world into unwilling admiration." He says of him that "he has proved himself to be a consummate tactician and a superb leader." But he is convinced that the reason why his countrymen hesitate is because "they would first have guarantees that the freedom for which they have struggled so long will be an accomplished fact; above all, they want to be assured that the friars will be expelled, root and branch, from the islands."

The young Queen of the Netherlands begins her reign with the enthusiastic affection of her country-people and the best wishes of the civilised world. We believe that she is under the guidance of the grace of God. Undoubtedly the influence of the Queen and Queen-Mother is strongly on the side of Protestant Christianity; so this is a time of well-founded hope for the friends of Evangelical religion and sound Scriptural doctrine in the Netherlands. Dr. Griffis, of Amsterdam, is convinced "that amongst all the generations of William I. there have been none who more fully inherited his spirit than Queen Wilhelmina." He speaks of "her majestic presence, and of how thoroughly she seems to understand her responsibility, her duties, and her inheritance." He is also persuaded "that the true Dutchman will not be permanently satisfied with any other creed than that of Paul, Augustine and Calvin."

A feature of the last Zionist Congress, which has lately come to hand, was the friendly spirit manifested by many of the delegates towards missionaries to the Jews. A little company of Christians met on the Sunday morning, and earnestly besought a blessing on their Jewish brethren. The religious element was carefully omitted by many of the speakers at the Congress, but it was courageously introduced by Dr. Gaster, of London. He is a man of great scholarship and eloquence, and his address was received with much enthusiasm.

Although the Sultan is doing his best to keep Jews from settling in Palestine, for sixteen years past agricultural colonies have been worked by Hebrew farmers and labourers in that country. Baron Edmond de Rothschild has furnished the largest part of the means required for starting them. The pale and nerveless appearance of the settlers has passed away; the present generation is strong, sturdy, and resolute. Thousands of acres are under cultivation and hundreds of people are employed; vines, mulberries, oranges, and tea are cultivated, and the land is found to be as fertile as ever. The colonies

have characteristic Hebrew names; almost all of them are well watered, especially one called "the Head Corner-Stone," which is situated near the sources of the Jordan. The Jews in their old country are waking up to discover that "to till the ground is the worship of God." If these plans are a fulfilment of the prophecies of God, no opposition will permanently hinder them, and the visit of the German Emperor to Jerusalem, and the dedication of a German Protestant Church there, will draw the hearts of believers to a more careful examination of the signs of the times.

Crowds are still attending M. Philippot's lectures. In a conference held by him at Lemé, he had an audience of over 500 persons, many of them Roman Catholics, and not a murmur of disapproval was heard. M. Bourdery is not wasting his time at Charente. "Catholicism is the ruin of France;" "Apostasy of the Romish Church": such are some of the placards on the walls of several localities in this department. His addresses are everywhere welcomed, but his clerical enemies are far from being at ease, and wish to get rid of the popular lecturer. One was deputed to enquire into M. Bourdery's habits, &c., and the result has been published in a lengthy article in *Le Catholique*. Amongst other remarks, we learn that our friend walked along with a bowed head, that one day he jumped over a wall in company with a violinist, that he rode a bicycle! &c., &c. Doubtless these things are too ridiculous to do any harm, but we think it well to quote some of these foolish remarks to show the intellectual status of a certain portion of the Roman Catholic Press. M. Vidalot, another of the ex-priests, has been appointed to the Church at Roquedue, where he had been ministering provisionally: as soon as the people got to know him, he received a definite call, so "a great door" is opened to him.

Still another secession from the Romish Church in France in the person of M. Ferdinand Farroux—an ex-curé and a talented writer. From conscientious motives he resolved to quit the priesthood in 1882. Some years passed before this was finally brought about, but after many struggles and much opposition, he has attained the position of a barrister, is a member of the Reformed Church, and holds out a helping hand to those who are escaping from Rome's toils.

Religious reform is still making way in Belgium. News just comes to hand of the resignation of the vicar of Montigny-sur-Sambre. A full report will be found in the October number of *Le Chrétien Français*.

We sincerely hope that diplomacy will be able to find some *via media* by which the Fashoda question, which has now become so critical, may be settled without resort to arms. What developments may take place immediately are beyond forecast. But we urgently ask all members of the Alliance to make the subject one of special prayer, that war may be averted between France and Great Britain, and a spirit of amity and brotherhood fostered.

The late Mr. A. J. Arnold.

For several months past there has appeared in our columns an appeal on behalf of a Memorial Fund for the widow of the late greatly valued General Secretary. The response has so far hardly embraced as large a number of donors as the Council hoped it would. This, no doubt, has partly arisen through the publication of the announcement in the July to October numbers of our issue, when many of our supporters are from home. Now that they have mostly returned, we desire to call special attention to the fund. Only a little over £159 has at present been received. We wish that it had reached more than double that amount. Will the numerous friends of our beloved and honoured brother, now at rest, kindly remit their contributions at as early a date as convenient, to the Secretary, 7 Adam Street, Strand, or to Messrs. Barclay & Co. Ltd., 1 Pall Mall East, S.W.? We should like, at latest by the new year, to have a substantial sum in hand.

	£	s.	d.
Amount received and acknowledged in October *Evangelical Christendom*	146	9	0
Paid direct to Bankers :—			
Surgeon-Major Robinson	5	0	0
Donations since received :—			
Mrs. Milner	1	0	0
Mr. and Mrs. Farmer Atkinson	5	0	0
Miss King	1	1	0
J. E. Passmore, Esq.	1	0	0

THE POWER OF UNITED PRAYER.*

By the Rev. Andrew Murray.

"Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven. For where two or three are gathered together in My Name, there am I in the midst."—Matt. xviii. 19, 20.

One of the first lessons of our Lord in His school of prayer was: Not to be seen of men. Enter thy inner chamber; be alone with the Father. When He has thus taught us that the meaning of prayer is personal individual contact with God, He comes with a second lesson: You have need not only of secret solitary, but also of public united prayer. And He gives us a very special promise for the united prayer of two or three who agree in what they ask. As a tree has its root hidden in the ground and its stem growing up into the sunlight, so prayer needs equally for its full development the hidden secrecy in which the soul meets God alone, and the public fellowship with those who find in the name of Jesus their common meeting-place.

The reason why this must be so is plain. The bond that unites a man to his fellow-men is no less real and close than that which unites him to God: he is one with them. Grace renews not alone our relation to God but to man too. We not only learn to say "My Father," but "Our Father." Nothing would be more unnatural than that the children of a family should always meet their father separately, but never in the united expression of their desires or their love. Believers are not only members of one family, but even of one body. Just as each member of the body depends on the other, and the full action of the spirit dwelling in the body depends on the union and co-operation of all, so Christians cannot reach the full blessing God is ready to bestow through His Spirit, but as they seek and receive it in

* From "With Christ in the School of Prayer." Published by James Nisbet & Co.

fellowship with each other. It is in the union and fellowship of believers that the Spirit can manifest His full power. It was to the hundred and twenty continuing in one place together, and praying with one accord, that the Spirit came from the throne of the glorified Lord.

The marks of true united prayer are given us in these words of our Lord. The first is *agreement* as to the thing asked. There must not only be generally the consent to agree with anything another may ask: there must be some special thing, matter of distinct united desire; the agreement must be, as all prayer, in spirit and in truth. In such agreement it will become very clear to us what exactly we are asking, whether we may confidently ask according to God's will, and whether we are ready to believe that we have received what we ask.

The second mark is the gathering in, or into, the Name of Jesus. We shall afterwards have much more to learn of the need and the power of the Name of Jesus in prayer; here our Lord teaches us that the Name must be the centre of union to which believers gather, the bond of union that makes them one, just as a home contains and unites all who are in it. "The Name of the Lord is a strong tower; the righteous runneth into it and escape." That Name is such a reality to those who understand and believe it, that to meet within it is to have Himself present. The love and unity of His disciples have to Jesus infinite attraction: "Where two or three are gathered in my Name, *there am I in the midst of them.*" It is the living presence of Jesus, in the fellowship of His loving praying disciples, that gives united prayer its power.

The third mark is, the sure answer: "It shall be done for them of my Father." A prayer-meeting for maintaining religious fellowship, or seeking our own edification, may have its use; this was not the Saviour's view in its appointment. He meant it as a means of securing *special answer to prayer*. A prayer-meeting without recognised answer to prayer ought to be an anomaly. When any of us have distinct desires in regard to which we feel too weak to exercise the needful faith, we ought to seek strength in the help of others. In the unity of faith and of love and of the Spirit, the power of the Name and the Presence of Jesus acts more freely and the answer comes more surely. The mark that there has been true united prayer is the fruit, the answer, the receiving of the thing we have asked: "I say unto you, *It shall be done* for them of my Father which is in heaven."

What an unspeakable privilege this of united prayer is, and what a power it might be. If the believing husband and wife knew that they were joined together in the Name of Jesus to experience His presence and power in united prayer (1 Peter); if friends believed what mighty help two or three praying in concert could give each other; if in every prayer-meeting the coming together in the Name, the faith in the Presence and the expectation of the answer, stood in the foreground; if in every Church united effectual prayer were regarded as one of the chief purposes for which they are banded together, the highest exercise of their power as a Church; if in the Church universal the coming of the kingdom, the coming of the King Himself, first in the mighty outpouring of His Holy Spirit, then in His own glorious person, were really matter of unceasing united crying to God;—O, who can say what blessing might come to, and through, those who thus agreed to prove God in the fulfilment of His promise.

In the Apostle Paul we see very distinctly what a reality his faith in the power of united prayer was. To the Romans he writes (xv. 30): "I beseech you, brethren, by the love of the Spirit, that ye *strive together with me* in your prayer to God for me." He expects in answer to be delivered from his enemies, and to be prospered in his work. To the Corinthians (2 Cor. i. 11): "God will still deliver us, ye also helping together on our behalf by your supplications"; their prayer is to have a real share in his deliverance. To the Ephesians he writes: "With all prayer and supplication praying at all seasons in the Spirit for all the saints and on my behalf, that utterance may be given unto me." His power and success in his ministry he makes to depend on their prayers. With the Philippines (i. 19) he expects that his trials will turn to his salvation and the progress of the Gospel "*through your supplications and* the supply of the Spirit of Jesus Christ." To the Colossians (iv. 3) he adds to the injunction to continue stedfast in prayer: "Withal praying for us too, that God may open unto us a door for the word." And to the Thessalonians

(2 Thess. iii. 1) he writes: "Finally, brethren, pray for us, that the word of the Lord may run and be glorified, and that we may be delivered from unreasonable men." It is everywhere evident that Paul felt himself the member of a body, on the sympathy and co-operation of which he was dependent, and that he counted on the prayers of these Churches to gain for him, what otherwise might not be given. The prayers of the Church were to him as real a factor in the work of the kingdom, as the power of God.

Who can say what power a Church could develope and exercise, if it gave itself to the work of prayer day and night for the coming of the kingdom, for God's power on His servants and His word, for the glorifying of God in the salvation of souls? Most Churches think their members are gathered into one simply to take care of and build up each other. They know not that God rules the world by the prayers of His saints; that prayer is the power by which Satan is conquered; that by prayer the Church on earth has disposal of the powers of the heavenly world. They do not remember that Jesus has, by His promise, consecrated every assembly in His Name to be a gate of heaven, where His Presence is to be felt, and His Power experienced in the Father fulfilling their desires.

We cannot sufficiently thank God for the blessed week of united prayer, with which Christendom in our days opens every year. As proof of our unity and our faith in the power of united prayer, as a training-school for the enlargement of our hearts to take in all the needs of the Church universal, as a help to united persevering prayer, it is of unspeakable value. But very specially as a stimulus to continued union in prayer in the smaller circles, its blessing has been great. And it will become even greater, as God's people recognise what it is, all to meet as one in the Name of Jesus, to have His Presence in the midst of a body all united in the Holy Spirit, and boldly to claim the promise that it shall be done of the Father what they agree to ask.

"LORD, TEACH US TO PRAY."

GETHSEMANE.*

BY THE REV. A. M. FAIRBAIRN, M.A., D.D., *Principal of Mansfield College, Oxford.*

III.

BUT these general considerations are significant here only as they help us to understand the dark hour in Gethsemane. They show us not only that sorrow was inevitable to Christ, but also the kind and quality of this inevitable sorrow. It was without sin, yet due to sin—the sorrow of the Sinless in presence of the sinful. Holiness is happiness only where all are holy; it is and must be suffering where all beside are evil. The agony for sin will be in proportion to the absence of sin in the sufferer. And this truth received its most awful exemplification in Gethsemane. The sorrow there did not proceed from God. The filial trust of the Saviour was absolute. He entered His agony with the serene consciousness that when His loneliness was deepest His Father would be with Him; He issued from it with a cry of the most perfect and even passionate confidence of His loving presence and helpful will. And midway between those points, in the black centre, where He wrestled with His agony as Jacob had wrestled with God, the name that rose to His lips, as the drops of blood stood out on His brow, was still "Father." And the thing asked and the manner of the asking showed the spirit of the Son: "If it be possible," "if Thou be willing," "let this cup pass." The confidence and the obedience were alike absolute; as if He had said, "Whatsoever Thy will may be, I trust and obey." He had no consciousness of Divine anger, of a face hidden, or love withdrawn; only of a "cup" the spirit was willing but the flesh too weak to drink. What this "cup" was is plain enough. The ideas and language of the supper were still in His mind. He was thinking of the "cup of the New Testament in My blood." It was His death

* From "Studies in the Life of Christ." Published by Hodder & Stoughton.

as a sacrifice, His shedding of His blood "for the many, for the remission of sins." The thought of this death had been for long His daily companion. He had first spoken of it at Cæsarea Philippi, and had never ceased to speak of it since. As it approached Him, it deepened the shadow on His spirit, touched it with a heavier sadness. It was "the cup" He told the sons of Zebedee He must drink, the death He must go to Jerusalem to suffer. And now that the end has come, it seems too awful; as He faces it there is forced from Him the prayer, "Father, if it be possible, let it pass."

Now why should Christ so fear death, a death He had throughout anticipated and foretold? This great horror seems a mysterious thing. Christ had for Himself nothing to fear. Conscience makes a coward only where there is guilt, not where there is holiness. Jesus did not know the remorse that feels the future terrible; only the filial love that yearns for rest in the bosom of the Father. Man had been cruel, God gracious; and by death He could escape from angry man to gentle God. But it was not the issues from death Christ feared; it was the way into it, the *drinking* of the cup. He was in a great terror, not at what was personal, but what was universal in death—what it involved and signified as to man, not what it involved and signified as to Himself. His death was to be, in a sense, the victory of sin—its victory not over Him, but over His life. The spirit that was willing it could not vanquish, but the flesh that was weak it did. Yet in vanquishing the flesh it was vanquished by the spirit. Christ was obedient unto death, and death, in overcoming the life, did not overcome the will, was rather overcome by it. He surrendered His life, but held fast His obedience; gave Himself up to death, but maintained His holiness, His service of law and love. But in the conflict that ended in these most opposite victories—of sin over His life, of His will over sin—His spirit and sin stood face to face, and knew each other as they had never done before. And the knowledge involved struggle, agony, sorrow unto death. Christ died on the cross, but not by the cross. He died for sin and by sin, His heart broken, but His will strong, inflexible, holy.

How and why this fatal and yet victorious conflict with sin should fill Christ with so great and unspeakable horror we must now, though only in the dimmest way, attempt to see. His sufferings might be said to be of two kinds—the necessary and contingent, the general and the special; or those essential to His very nature and mission, and those springing out of His history and historical relations. The necessary were, in a sense, abstract and universal—the sufferings of a holy person obedient, under the limitations essential to a creature, and within the conditions afforded by a sinful world, to the will that made and sent and ruled Him; but the contingent were, in a sense, concrete and particular—the sufferings of a pure and gracious spirit, deserted, hated, betrayed, crucified, by the men He loved and was dying to save. The necessary were, while real and essential sufferings, transformed and glorified by the end, "the joy that was set before Him"; but the contingent were, while concrete and historical, an unrelieved agony, a darkness touched by no ray of light from a higher and diviner world. The former give to Christ's work its peculiar character and worth, and so concern theology; but the latter make Him "The Man of Sorrows," explain at once His attitude in Gethsemane and His bearing on the cross, and so concern history. The necessary sufferings are intelligible only to those who study Christ as Paul and the author of the Epistle to the Hebrews studied Him; but the contingent are intelligible to those who seek to know Him as He is presented in the Gospels, as He lived in history and among men.

Yet it is necessary to note in what sense the word contingent is here used. The sufferings so named were, in a sense, necessary: when holiness like His confronted sin like man's, sorrow that became intensest suffering was, as we have seen, inevitable. But the sufferings so endured did not belong to the essence of His work—were, let us rather say, accessories, almost accidents. His death did not depend for its worth on, was not constituted a sacrifice by, the human crime and passion that gathered round it, and deepened its agony and shame. It had been as precious in the sight of God, as glorious in its issues for man, as it now is, even though the scenes of treachery, malice, hatred, obstinate vacillation, and inflexible revenge that did surround it had never been. Judas and Caiaphas, Herod and Pilate, the rabble rout that did not forbear their shouting even at the cross, were

not partakers in the work of Christ, as essential to it as Himself. Though they were not necessary to it, they were sources of sorrow, centres charged with agony, for Him. The vision that in Gethsemane and on the cross stood clear before His soul, we can but dimly imagine. Judas the disciple, a loved, trusted, familiar friend, become an apostate, now urged by passion into treason, now consumed and pursued by the furies of remorse, then a fugitive from conscience, seeking by the flight from time into eternity to escape from himself; Caiaphas the high priest, representative of an ancient people, head of their worship, symbol of their faith, prostituting his sacred office, using noblest opportunities for worst ends; Pilate, upholder of law and order, consenting to do a wrong to please the multitude—administrator of justice, yet, in deep disdain of the clamour and its cause, surrendering innocence to vengeance; the people, suddenly swerving from the enthusiasm of hope to the fanaticism of hate, athirst for blood, renouncing their splendid inheritance, denying their very Messiah, and demanding the death that is to be their dispersion and enduring shame—these and similar forms, with all their dreadful doings and surroundings, pass in a vision more terrible than reality before the eye of Christ. These men, with all their passions and guilt, seemed to encircle Him, to belong to Him, to mix themselves up inextricably with His work, to create and cause the death that was to be His glory and their shame. And He might well feel as if to go forward to His death were to consent to their crime. He had come to be their redemption, but His very act of sacrifice was to be a most calamitous judgment. He had come to save, but His mercy was to be to them in its issues severer than the severest justice. And so it seemed as if unto His very cup their crimes had been pressed, as if the very wine He had to drink were dark with their blood. It looked as if He had become the victim of the most dreadful irony that even Providence could indulge; His acts of divinest grace made the condition and occasion of man's most utter and unspeakable sin. And so His soul stood, as it were, clothed in horror before a sacrifice so conditioned, a death so prepared and attended. It was almost more than even His will could do or endure; and the feeling, making Him irresolute in the very moment of His highest resolution, forced from Him the cry, "Father, if it be possible, let this cup pass." Yet the will seemed only to waver that it might settle the more fixedly in its purpose to obey. "Nevertheless, not as I will, but as Thou wilt." The obedience was absolute; the worst of evils could be suffered that the will of God might be done.

And these contingent sufferings were not aimless; they contributed to the perfection of the Sufferer, to the efficiency and value of His work. They revealed sin to Christ and man, showed the excellence of His righteousness and the misery of our guilt. The death of Christ, with all its evil pomp and circumstance, may be said to have created in humanity the consciousness of sin. After it the seemly and shameless naturalism of Greece, the indulgent and lascivious worships of Syra and Egypt, the unethical beliefs and immoral religious practices of India, became abhorrent to the conscience of the world, lay before the spirit naked, defiled, unclean. Religions that were blind to sin, that trifled with it, were no religions for man. Evil was now a dreadful reality that must be conquered, if he was to remain human, and realise the image of God. And the sufferings that so revealed sin to man were, in the truest sense, redemptive. Sin once seen in its exceeding sinfulness is sin abborred, renounced. The evil personified in Judas and Caiaphas, in Pilate and Herod, in the priests and the multitude, is evil man no more can love, just as the holy and beautiful righteousness incarnated in Christ is righteousness he no more can hate, but must ever admire and follow after with a divine enthusiasm. And so the will that required Jesus to drink the awful cup was a beneficent Will—purposed that the One should suffer that the many might be saved. For the suffering that revealed man's sin perfected man's Saviour. "Though He were a Son, yet learned He obedience by the things that He suffered; and having been made perfect, He became the Author of eternal salvation to all them that obey Him." "Inasmuch as He suffered, He Himself having been tempted, He is able to succour them that are tempted."

Foreign Intelligence.

FRANCE.

(From our own Correspondent).

PARIS, October 1898.

AN interesting ceremony took place in the old Huguenot city of La Rochelle on Sept. 28. Pastor de Richemond, who is starting in a few days for Tonkin, bade farewell to his many friends and the Church of his youth. The service was of a most inspiring character, and produced on all present a deep and blessed impression. The father of the departing missionary also spoke with much sympathy and power. Pastor Camille Soulier delivered a powerful address, fervently asking for more workers to supply the great need there is in French China. The Protestant element there represents a tenth of the colonial population. There is not even one French Catholic priest. The Roman Catholics themselves asked the Société Centrale to send a pastor, which they will help in maintaining. For two years the Society could not answer the call. At last, Pastor de Richemond heard it, and now he is going with his family to meet all the dangers of the climate and of colonial life. M. Mercadier, who is accompanying him as an evangelist, will help him in the immense work there is to be done, as well among the colonists as among the eight hundred soldiers who occupy the place.

Two more Catholic priests have left the Roman Church. One, M. Po, was a curate at San Gavino (Corsica); the other, M. Smets, was a "capuçin" in Armenia, and is now in the Maison Hospitalière at Courbevoie. Both wrote to their superiors to tell them of their reasons for renouncing their old beliefs, and of the joy and peace they have found in the Protestant faith.

The little Protestant community of Le Teil, in the Rhone Valley, which numbers about 200 people, have had no chapel up to now, and the service had been held on Sundays in a room ill-suited to the purpose. Lately a new Catholic Church having been erected, the old one was to be sold, and the Protestants could purchase it at the moderate price of 5,000frs.

The Œuvre des trois semaines, which sends children into the country or to the seaside during the summer vacations, has sent this year between 1,200 and 1,300 children, little ones as well as those grown up.

The Société Evangélique is much encouraged in its work, especially with the *Bon Messager*. A father, having attended some meetings in the missionary boat, asked the pastor to baptise his three children.

The Société Centrale has appointed Mr. Jézéguel, pastor at Laval, Mayenne. He will encounter much difficulty, having to struggle against the hostility of the whole Roman Catholic population. On the Congo the mission is full of anxiety. These terrible enemies threaten to destroy the work entirely—viz., the climate, Roman Catholicism, and intemperance.

From Madagascar the news is more encouraging. In Tananarive the number of children returning to our schools is increasing day by day; in one instance the attendance has grown from 75 to 320. The Young Women's Christian Associations in France are raising subscriptions for the women of Madagascar. The first sum, which was sent in August, amounted to 500f.

ITALY.

IT is impossible to understand the true causes of the events which clouded the sky of Italy during the month of May last without going back to the history of the country for many a year.

How many persons in Protestant Britain form a just historical conception of the Papacy, as it really is, and always has been—*a temporal sovereignty, like any other*; perhaps something analogous to the ancient kingdom of Poland, in that these sovereigns were *elected* in succession, instead of being hereditary. This sovereignty

is, moreover, constituted on the system of a despotic government, an absolute monarchy, with a council of state, elected for life, nominated by the sovereign from among the most resolute and astute upholders of his cause, quite irrespective of nationality, and even chosen, for deep diplomatic ends of international domination, in all countries which it is the sovereign's ambitious interest to subject to his sway.

The seat of government of this tyrannical sovereignty was implanted in the very city which Roman emperors and soldiers had raised to be the centre of iron rule over the world, but which had already sunk to nothing in consequence of luxury, unparalleled immorality, and cruelty. It was easy for this new sovereignty to modify the crumbling Roman empire to suit its own ends. However, Latin classes still left a trace of learning, and it was not possible to prevent some aspirations after liberty of thought while Latin was studied. Hence, recourse was ever had to foreign arms to uphold a power which never failed to have opponents and enemies among its own subjects. Need it be stated that this "transformed Roman empire" had its army—its foreign legion, too—its ambassadors accredited to foreign powers, its taxation, custom houses, police, police spies, including especially women—that it coined its own money up to 1870, and was in all things like other states, with the addition of a host of peculiar supporters, despotically trained not to think but to obey.

Yet the centres of learning ever proved the fierce foes of the government, discovering the false basis on which it built, whence ignorance was ever courted, and where liberty of conscience was asserted, the prison, torture, the stake, resorted to. The troops of this sovereign had their cannon, swords, and chassepot muskets, and often went to battle.

From Napoleonic times down to 1870 many enlightened subjects of this sovereignty determined upon upsetting it, and introducing liberty of body and conscience. They were joined by similar minds in other states of Italy, even of other lands. In the year mentioned, almost without bloodshed, the last relic of an effete monarchy crumbled like the wall at the breach of Porta Pia. Unfortunately, the whole machinery of former misrule and oppression, from the monarch to his lowest menial, was permitted to remain undisturbed where it had always been.

Now we can understand the entire riddle quite plainly. This ex-sovereign is no longer contented with the former fiction of being the religious head of this so-called church. He has never ceased for twenty-eight years to intrigue to get back his territory—his towns, villages, taxation, revenue, power, glory. Having no longer an army, he can only succeed by the disaffection of the subjects of the lawful sovereign, and in order to accomplish this strategy is pursued, which it would take long to narrate, but all under the pretence of being for the glory of God. Ecclesiastics, under the plea of religion, find access into every family, and sway authority over women and children, as well as over the ignorant, and, alas! over the nobility in general. Convents and monasteries had been abolished by law in regenerated Italy. They were now filled gradually, and priests and nuns began to take the place of school-teachers. In these schools the children were taught that the deposed sovereign was the rightful one, and disaffection to the monarch, the King of Italy, inculcated. In this manner is the throne being undermined. A peculiarity of this ex-monarch is that he still continues to issue official decrees and commands, perfectly as his lawful predecessors did before him. These decrees are published in the kingdom of the legitimate sovereign of Italy, whom they openly defy.

Here is the second fact. In order to upset the present order of things recourse was had to make alliance with all other enemies of the kingdom of Italy, and the Socialists were employed. Socialism is a canker-worm in Italy, like the Roman Catholic religion. It is the result of incredulity in absurd superstitions and false religion; and the licentiousness of the priests. The poison of Socialism and the restitution of Papal temporal rule—both deadly enemies of the present order of things—are even worse than the existing republicanism. What is urgently required is *seriousness in the people to their eternal interests.* True, there are few opportunies of going to places of worship to learn the truth; very few of meeting a colporteur to buy a Bible. But that is not the evil: it is that theatres present attractions, pleasure, romances. People do not go to hear the Gospel preached, they view it with indifference. The clerical party lately took up the question of so-called *Christian* Socialism, to make favour with those going over to Socialism, as if individuality was not the most

glorious privilege of man. The Socialist leaders organised everything in a concerted manner—the people were worked up to frenzy on the plea of the high price of bread, and great taxation of food products. Facts only too true: but only to serve subversive parties. Riots occurred at Bari, Florence, Ancona, Naples, Penjano, &c. In Milan it become very serious. Two things resulted from these fearful events. Not one Socialist leader was present in the fray: only a very few could be even arrested. The chief ones fled to the Swiss frontier, and the Archbishop found that his presence was urgently required to make a pastoral visit to a distant village. The priests now disclaim in their organs all connivance with Socialism, and leave this to flounder in the mire! The idolatry of the worship of the linen cloth with the impress of our Saviour's lineaments, at Turin, by hundreds of thousands of visitors; the procession of priests and school-children to-day in Turin, singing on their way through the streets by their thousands to the *Arte sacra*, at the Exhibition, is all one lugubrious attempt to revive Papal superstition, and, as the Scripture says, "*they shall believe a lie.*" How many internal enemies has Italy, has Christ!

GERMANY.

(From our own Correspondent.)

BERLIN, Oct. 15, 1898.

As the last few weeks have been rich in Christian conferences of all kinds, I suppose I must mention first the Jubilee of Home Missions at Wittenberg. After the revolution of 1848, Dr. Wichern, at the Kirchentag held in the autumn of that year at Wittenberg, in burning words roused the Christians of Germany to awake from their slumber, and to take up a holy warfare against the evil powers. His appeal was not in vain. Up to that date the general priesthood of believers was theoretically accepted by the Churches of the Reformation in Germany, but practically it was a dead letter. During these fifty years home mission work has grown to be a large tree. The jubilee was therefore celebrated this year with a numerous attendance. The Emperor sent the Minister for Public Worship, Dr. Bosse, as his special representative. The President of the Upper Consistory, Dr. Barkhausen, brought the heartiest wishes from the Empress and from the Church Government of Prussia. The warm words of Dr. Bosse proved that he himself was convinced of the valuable help Church and State had received from the voluntary helpers of home mission societies. Just on these points, where home mission societies overcome many public evils, Church, State, and private activity co-operate thoroughly together. Among the addresses delivered those of Mr. Stöcker were particularly welcomed by the large audiences.

The second conference was that of the Gustavus Adolphus Society, held at Ulm. Würtemberg is a land where the interests of Protestantism are deeply felt. The Society will, therefore, be convinced of the warm sympathy of large classes of the population. The King and Queen of Würtemberg also gave the conference a very hearty welcome. The old historical city of Ulm contributed to give attraction to the meetings, which were largely attended.

While the Gustavus Adolphus Society is an organisation of peace, only assisting the disseminated Protestants in Roman Catholic countries, another Society, the Evangelical League for the Defence of the National Protestant interests, is once more taking up the warfare with the increasing assumptions of Rome. This second body held its conference at Magdeburg in the beginning of October. The present aspect of things gives ample occasion for this Protestant alliance to raise a warning voice. With the political preponderance of Rome in Parliament it is necessary that the nation should again and again be reminded of the blessings of the Reformation—blessings which are certainly not only religious. Count Hoensbroech, the former Jesuit, was warmly cheered, and on the whole a hopeful spirit pervaded the assembly.

Our Government is obliged at the present moment to try to get on with the Ultramontanes, as there is no other chance to get a majority of any kind. We cannot fight against two sides at the same time—and, first, Social Democracy must be overcome. Yet we are pleased whenever a decided word is also spoken against Rome. The

change of the Prussian Minister at Rome—Herr von Bülow had been there very long, and was well received at the Vatican—is a sign that our Government is not satisfied with the position taken by the Holy See with reference to the French protectorate over Roman Catholics in Palestine. Also, the whole journey of the Emperor is a decidedly Protestant measure. The Emperor and Empress, their large personal suite, and all the different representatives of the Churches have left on their journey, and the Christians of Germany accompany them with hearty prayers and warm wishes.

Pastor Jensen, at Breklum, Schleswig Holstein, now makes vigorous efforts to re-open his Christian higher school. He had started it about twenty years ago, and it had developed pretty well; but he had been obliged to give it up, some ten years since, as the Government repeatedly and categorically refused to grant the school the rights of a public school for the examinations. The reasons for this refusal were that a sufficient number of higher schools exist in Schleswig Holstein, and that the Roman Catholics would themselves claim the same rights. This, indeed, would lead to a state of things similar to that in Italy, where, notwithstanding a Liberal Government, a large number of private schools educate the upper classes in the principles of Jesuitism. It may also be that Pastor Jensen's person—at least with reference to his abilities—did not inspire the Government with sufficient confidence. In the eyes of Christians the wish of Pastor Jensen was considered as fulfilled, at least to a great extent, by a number of young men, who were actually converted at Breklum, and now labour in the ministry. The school was, therefore, really a mission work among the educated classes, and it caused great regret to see it closed, and to see the beautiful building stand empty so long. Pastor Jensen wishes to try once more; he hopes to find more willingness on the part of the Government, and he secured a number of influential Christians. On the 4th inst. a Conference took place at Hamburg. We can only wish him success.

Dr. Müller has again been invited to come to Berlin for an evangelistic campaign. He is, perhaps, not an evangelist in the proper sense—such as Pastor Paul, who will work in Charlottenburg at end of this month; as Mr. Keller, who is now at Magdeburg; Mr. Dannert, who has just been called by a clergyman in the north of Berlin—but his final object is the same. His addresses have an apologetic character, and he tries to bring the learned and educated men to Christ. This work is not easy, yet it is one which also ought to be tried. Is it not of great value if a man like Bettex at Stuttgart, Professor of Natural Science, shows us in an able book that the Biblical story of Creation is far more in accordance with true science than many theories which are gladly accepted by the unbelieving crowd, but which are in truth very fantastical? Paul had not much success with his wonderful speech at Athens, but a few souls were gathered in, and he would leave the chief city of learned Greece with a good conscience inasmuch as he had at least tried to reach the philosophers with the preaching of the Cross. In the same way, Dr. Müller also tries to meet these persons on their own ground, and as he has not only attracted many people of the upper ten thousand who do not attend divine service, but as some were won for the Master, the Committee formed last year for his lectures called him again, and he will work here until Christmas.

SWITZERLAND.

(From our own Correspondent.)

BERNE, October, 1898.

SEPTEMBER 26 and 27 was the occasion of the annual meetings of the Evangelisch Kirchlicher Verein at Heinrichsbad, in the Canton of Appenzell—a society that strives to preserve the old faith of the Reformation. Inspiring addresses were given by the Rev. Mr. Graf, from Schaffhausen, Professor von Crelli, from Bâle, and the Rev. Fr. Gerber, from Guggisberg. Gospel work is very well known in the Canton of Berne and in the French speaking part of our country, but in the east of Switzerland the pastors seem rather to neglect this kind of work, and most of them object to lay preachers. Like Jewish priests at the time of the Apost'es, they are grieved that laymen should teach the people. The address of the Rev. Mr. Gerber was of a

most interesting character, and dwelt upon that brotherly intercourse which will surely characterise new-born men.

At Geneva the Rev. Mr. Deluz calls attention to the Simplon Tunnel in the canton of Valais. Out of 1,500 workmen, only 100 are to be employed on Sundays. Delivery of parcels on the Lord Day is steadily decreasing, so much so that it is hoped soon no parcels at all will be delivered on that day.

Several meetings were held at Lausanne in connexion with the Young Men's Christian Association at the end of September. The agent of the Society, M. Juste Caille, speaks of the steady increase of members, and that the Spirit of God is graciously working in many parts of the country. A Band of Hope has also been established here amongst the young, and promises to be very useful.

The members of the four Moravian Churches—namely, of Peseux, Chaux de Fonds, Locle, and Montmirail—held their annual gathering on Sept. 11. They met together to celebrate the twenty-fifth anniversary of the foundation of the Moravian Church of Neuchâtel. Up to 1895 the United Brethren who inhabited the Canton were accustomed to worship and work with the old Neuchâtel Church. Besides the pastors who minister to the four communities, representatives from other churches were also present at Montmirail. At half-past nine divine service was held, followed by the celebration of the Holy Communion. In the afternoon a second service, in the open air, was held. Meanwhile a fraternal repast was offered to the friends and visitors. "This fête," says the *Journal Religieux*, "has left the most favourable impression. Numerically, our Moravian brethren have not increased, but their flocks are truly the salt of the earth in many respects—burning and shining lights in the midst of the darkness of evil and of sin. The members of our Churches may well bear on their hearts before God this little band of faithful ones."

The venerable Professor Frederick Godet, who is now in his eighty-sixth year, has just published the second section of the second part of his introduction to the New Testament. This section treats of the Gospel according to St. Matthew. The eminent theologian of Neuchâtel, in order to prepare for this dissertation, and those which are to follow, has been of late occupied in scientific and critical studies. His health has much improved, and there is good reason to hope that he may yet be spared to continue the work which is so near and dear to his heart.

The Evangelical Society of Berne held its annual meeting on the last week in August. This is a very important association. It seeks to evangelise the people in the midst of the National Church, but quite independently of the ecclesiastical authorities. It has an annual income of 80,000 francs, and maintains thirty evangelists and two pastors. During last year they conducted thirty-one series of meetings for spiritual awakening, and held regular assemblies for worship in nearly 200 different localities. Thirty-one halls for public meetings have been built, and where such accommodation did not exist gatherings have been held in private dwellings. In connexion with this Society there are a hundred Young Women's Christian Associations, numbering 2,200 members. The new Ecole des Filles of Berne, the free gymnasium, the House for Deaconesses, are in close touch with the Société Evangelique. Three thousand persons attended the annual assembly.

BELGIUM.

THE Protestants of the province of Namur held their meetings on August 15, gathering together amidst the beauties of the woods of Salet. The city itself is one of very considerable importance, having many manufactories. The Royal Athenæum, academy of painting, library, museum, normal schools, and many benevolent institutions, all point to considerable mental activity. Alas! that there is so much superstition, indifference, and atheism to be found amongst all classes.

People living in various localities deserted a procession in honour of the Virgin, and came to the meeting, where they heard of justification by faith for the first time, and of the one Mediator between God and man, the man Christ Jesus.

In spite of the heat, addresses by M. Meyhoffer, Dr. Kemp, and Pastor Jung were listened to with earnest attention.

The singing at intervals of the old Huguenot hymns happily took the audience back to olden times. The Protestants of Namur may not be strong or numerous, nevertheless they are true to their colours, and valiant for the truth.

The temperance movement is making progress. Total abstinence is looked upon with less prejudice than it was a while ago. A modest periodical has been established with a view of advocating the claims of sobriety.

During the recent tour through Belgium made by MM. Coillard and Bertrand, three associations have been formed in favour of the mission to the Zambesi. Each undertakes to furnish a fixed sum annually towards the support of the work, and also to make its prosperity a subject of prayer.

THE PHILIPPINE ISLANDS: THEIR RELIGIOUS CONDITION.

In view of the recent struggle between the United States and Spain, the following extracts from an article in *The Missionary Record of the United Presbyterian Church*, upon the spiritual condition of the inhabitants of the Philippines, will be opportune. It is written by a native of the Islands, now resident in Scotland:—

The Philippine Islands, which form quite an extensive group (thirty-one islands, besides hundreds of islets, rocks, and reefs), are situated in that part of Oceania called Malaysia, to the south-east of Siam and Southern China. They were discovered in 1521 by the great explorer of the Middle Ages, Magellan, who named them after his master, Philip II., King of Spain. The population amounts to over 6,000,000 people.

Manila, the capital of the whole group, is situated on the main island of Luzon, and has a population of over 200,000 inhabitants. It is one of the best known and most frequented harbours in the Eastern seas, and, being a large manufacturing place, has an extensive and increasing trade with the leading commercial countries of the world, exporting sugar, ropes, hemp, indigo, tobacco, &c. The city has a Roman Catholic cathedral, built as long ago as 1654, noted for its peal of fourteen bells, which get little rest. In the matter of education the Roman Catholic priests are the teachers. It is said that the majority of the population, probably 70 per cent., are able to read and write.

In religious ceremonies the natives take a busy part, and lend a very active co-operation. When these take place—many times in the year—crowds attend at sunset with burning candles. Gun-firing, illuminations, and music are the general accompaniments of the great "fiestas." In spite or because of all their religious instruction (Romish, of course), the taint of idolatry still exists among the natives. There is a sort of worship of ancestors, which is seen in many forms. They attach a spiritual meaning to the word "nono" (*i.e.*, forefather). These "nonos" are often addressed in prayer, in order to bring down blessings or avert calamities. If a person gathers a flower or fruit, he silently asks leave of the "nono." Certain spots, woods, or rivers he never passes without an invocation of the departed. Pardon is asked of them for shortcomings or actions of doubtful character. So, again, they have their native devil, in the shape of a black old man, a wild horse, or some monster. As a protection against these fiends, however, they apply to their rosary. Witches and witchery are called in to discover thieves and to unbewitch bewitched persons; but scapularies, and saints, especially Saint Anthony of Padua, are auxiliaries in undoing the mischief menaced or done. The women are seldom seen without some religious ornaments. They have rosaries of coral, pearl beads, or medals of copper or gold, bearing figures of Our Lady of Mexico or Guadalupe.

The ancient name for God was Bathala, to whom they attributed the creation of the world. Remnants of old idolatry remain among the natives, and the names of some of the idols are preserved. The priests are the real authorities in these islands: the ordinary officials govern only nominally,—the "padres," or fathers, being in supreme command. The natives, having come to realise this, broke out in open

rebellion against their rulers, and wish to be free from their intolerant and crushing rule. One of their principal grievances is in connexion with these interesting events —birth, marriage, and death, the registration thereof being in the hands of the priests. The people, who are of the Malay tribe, copper-coloured, a little indolent, easy-going but not lazy, chiefly work in sugar plantations, and get as wages only from £1 to £2 per month; some, indeed, not reaching the former sum. A priest will not marry them for less than £6, just what many of them earn in half a year. Again, there is a heavy exaction from the priests for baptism, which costs £5 or more. For burials the tax rises with the age at death, from £2 for an infant to £10 to £12 for an adult. Till the tax be paid the body remains unburied. The native-born priests enforce these hard terms as harshly as do the imported Spanish priests. The lay Spanish residents are mostly officials; they afford no help to the natives in effecting reform.

"A saint abroad, a devil at home," not inaptly describes the different bearing of the priest towards strangers and his own flock. British tourists especially are sure of hospitality in the fine religious houses. There are about one thousand British people, all of them much liked by the natives. As an instance of this, it may be mentioned that when the present revolt was in its first stages, they were given to understand that they would not be harmed. A map taken from one of the rebels showed the houses of the Englishmen all marked in red—a "passover" sign that the inmates were to be spared.

The Inquisition in a modified form is practised among the people. The natives are tortured, though not for religious failings only. The thumbscrew and similar curses are applied. When a native is apprehended on suspicion of robbery, an application of the thumbscrew will make him confess to almost anything. Another grievance is the poll tax of 6s. a year. Besides this, the people work a fortnight every year in making and repairing roads, without getting the least remuneration. They can, however, purchase exemption from this work at a cost of 13s., but few are able to redeem themselves from this fortnight's bondage.

Most of the school and college teaching is conducted by priests; the children, young men and women, are so trained that they pay more reverence to the priests than they do to their own parents. When a priest enters a house, every member of the household must bow the knee and kiss the priest's right hand, saying, "Good morning, father," or "Good evening, father," as the case may be. In response, the priest says, "God bless you, my child," and at the same time makes the sign of the Cross upon the upturned face. Crucifixes painted black stand at the entrance to every Church, so placed that the feet, all perfumed with eau de Cologne, are within kissing reach. With all reverence the men on approaching lift their hats to the image, and the women courtesy. A collection-box placed below the image bears the announcement that all who kiss the image and drop a coin into the slot will receive one hundred days of plenary indulgence.

In the Philippines, as in the other parts of the world, there are a few who know the truth, and having been made free by it, protest against the papacy, but are not allowed to make public their religious views, as there is no religious liberty whatever in these islands. There are also the careless ones, perhaps the worst sort. As a rule, the people work six whole days in the week, and make Sunday a day of enjoyment and pleasure-seeking. The theatres, bull-fighting rings, dancing saloons, cock-fighting rings, &c., are all crowded on Sundays, more so than during the week. If there is a dinner party or ball to be given, it is generally left to a Sunday or a feast day. Those of a more religious turn of mind may be seen less frequently at these places, but oftener at the church for prayer and confession, and, though very poor, they may be seen giving half a dollar to a priest to induce him to say a mass for some friend in purgatory.

Devout women wear "escapulas"—*i.e.*, images of some saint stamped on blue, white, or red cloth, and bound with a ribbon of a different colour, thus forming a small picture. One generally hangs over the breast, in order to protect the wearer from the fiery darts of the Wicked One. Another is hung over the back, so that, as the enemy fails to thrust his arrow from the front, he may be equally unsuccessful if he tries from behind.

So strongly do Romanism and superstition prevail in the Philippine Islands, that

nothing but the mighty power of the living God through the gospel of light and liberty can break the bondage. At present, sad to say, the islands are closed against the messengers of Christ. A few years ago the London Missionary Society sent three missionaries there, but soon after they had landed and commenced preaching the Gospel to the natives they were put into prison. They appealed to the British Consul, and the Consul to the Government on their behalf, but as the laws of the country would not allow of any strange religion being preached within its boundaries, the three missionaries were obliged to return home. Pray, therefore, that this, as well as other closed lands, may soon be opened up to the messengers of the glorious Gospel of our Lord and Saviour, Jesus Christ.

[May the Gospel in all its fulness and freeness soon be preached in the entire group of Islands, and the tyranny of the priests broken!—EDITOR, *Evangelical Christendom.*]

A RUSSIAN APOSTLE.

LATEST information to hand concerning the sufferings of the Stundists discloses no improvement whatever in their circumstances. Arrests still take place for loyalty to conscience in the study of God's Word and the practice of New Testament Christianity. Exiles to Siberia may perhaps not be quite so numerous as formerly, still the spirit of persecution has in no way abated. This being the case, the story of the preaching and banishment of Pastor Vasili Pawloff will present in a graphic manner what these Bible Christians are enduring for the kind Christ's sake. The sketch is given in the *Quarterly Reporter of the German Baptist Mission*:—

Ten or twelve years ago attention was called to Pastor Vasili Pawloff and his work in South Russia. After a time Mr. Pawloff was lost to sight, and it was only known that he had been exiled by administrative process to Siberia. It was no longer possible for him to communicate freely with the outside world, and only at long intervals could we give some information concerning him. Last autumn this truly apostolic brother was labouring with a small church in Tultscha in Roumania, near the mouth of the Danube, and but a few miles from the Russian frontier. Because of his devotion to the preaching of the Gospel and consequent repeated banishments, he was no longer able to labour in Russia, and he is now preaching in several languages to the people of Tultscha, having gathered a small church largely composed of exiles like himself.

This devoted brother it is not too much to name a true Christian hero. Few men in modern times have endured more, suffered more, or sacrificed more for the Gospel of Christ. He is but forty-four years of age, but the varied experiences of his life, if fully told, would make a story of thrilling and romantic interest. A native of Tiflis in Trans-Caucasia, he was converted and baptised at the age of sixteen; persecuted by his parents at first, and trained for a preacher of the Gospel at Hamburg, Germany, under the personal direction of the late Pastor Oncken, by whom he was ordained. He afterwards returned to Russia, and spread the glad tidings of salvation through faith in Jesus Christ throughout the regions of the Don and the Volga, and over the Caucasian Mountains to the borders of Persia and the Caspian Sea. Hundreds of converts were won to the Lord Jesus, and many Churches were established by his labours, in which he was supported by the American Baptist Missionary Union through the German-American Committee at Hamburg.

By his arduous and extended and successful service he became widely and well known to the Russian officials, who long watched him with jealous eyes; and in 1887 he was suddenly banished from his home and sent to Siberia, simply for the crime of preaching the truth as it is in Jesus. Even in that land of exile he continued to preach the Gospel during his first term of four years. At its conclusion he returned to his home in Tiflis. But a few weeks after his return he was called before the officials and commanded to sign a document pledging himself to preach no more. He refused, and was arrested without process of law and thrown into prison. For some time his friends and family knew not what had become of him, but at last learned that he was in the prison at Tiflis. Soon he, with another, was taken by secret ways to the station, to be again transported to Siberia. Notwithstanding the

care of the officials, it was ascertained that he was to be taken away, and a great multitude thronged the railway station on his departure.

On this second period of exile his family soon joined him, but sorrow was to be their portion. In less than a year one daughter was taken from him by drowning, and the mother and three children carried away by cholera, leaving the sorrowing exile alone with but one of his family, his son, remaining. His preaching of the Gospel continued during this second term of exile, and many converts were won. Not being permitted to leave the precincts of the town, they were necessarily baptised by someone else in the river outside the city. At the end of the second term of four years the Church numbered one hundred and fifty members, and has since grown to more than three hundred.

On his second return from exile, Mr. Pawloff found that it was useless for him to attempt to longer preach the Gospel in Russia. He had become so widely known that his movements were under constant surveillance of the secret police, and so he at last decided in sorrow to leave his native land, and located himself at Tultscha in Roumania, just over the border, where he has been joined by many Baptists who have suffered from exile in Siberia, among the Caucasus Mountains, at Gerussi, and elsewhere.

Brother Pawloff has this summer been visiting the Russian Mennonite and Baptist Churches in America, and assurances of support have been given which will enable him to carry forward with vigour the great work which he is still able to do in Roumania. He speaks Russian, Ronmanian, Bulgarian, Turkish, and German, but converses only with some difficulty in English. Let our prayers and material support follow one who is able to adopt so fully the language of the Apostle Paul, "In bonds and imprisonments often." He is preaching the Gospel, and bears upon his body the marks of the Lord Jesus.

AN APPEAL FROM CHINESE CHRISTIANS.

THE appeal is contained in the September issue of *The Chronicle of the London Missionary Society*. It expresses so concisely the comprehensive and evangelical spirit of the Alliance and the true unity of the Church of Christ that we give it *in extenso*. The recent political crisis in China makes this communication the more valuable, as an illustration of the deep concern of Christian converts in the Northern Provinces for the best welfare of their country :—

The members of the Presbyterian Synod in North China send greetings to the Christian brethren in all lands, and earnestly ask their prayers on behalf of China in her present troubles.

The harmony between China and Western nations is now broken, offences arise on every hand, the important places on the sea-board are now all guarded by Western Powers, military operations are stirring up enmity that may any day result in bloodshed. Whether this is the will of Heaven or whether it comes only from the designs of men it is impossible to say, but how can we who are citizens of China and members of the Church of Christ look without concern on what is passing? We embrace the opportunity afforded by the meeting of Synod to send a letter to Christians of other nations to ask them to pray for us.

Although of different nationalities we have all one God, one Spirit, one faith, one baptism, and we are one body in Christ. If one member is wounded the whole body suffers. Moreover, the missionaries in China are Christian scholars from the West, whose support, together with the means for carrying on their work in schools and hospitals, is raised by contributions from Western lands. When we Chinese have been without bread, Christian people have fed us with heavenly supplies; when we were without a wedding garment, they brought us a robe of righteousness; when we were dead in sin we were begotten again through the Word they preached. From all this we assume that as the Western Christians give their money for China, so their minds are directed to China, and that they cannot but be concerned on account of the dangers now besetting the Empire.

The special things for which the Synod asks prayer are the following:—

1. We ask prayer for the Emperor and his high officers. Desiring to promote Western learning, the Emperor has made new regulations for the purpose. He has also lately sought and examined many new books, of which not a few are of a religious character. These things may possibly prove the beginning of faith, and may bring a blessing to China. Ask God to give the Emperor a clear understanding and a full knowledge of the facts that he may perceive that the prosperity of the country depends not only on the spread of Western learning and the training of men of ability, but still more on the diffusion of Divine truth and the renovation of men's hearts. So may Sovereign and people, high and low, be all of one mind.

2. We ask prayer for the literary examiners and for all schools where Western learning is held in esteem. Since the new regulations were promulgated, every province has desired to establish schools for the training of educated men. Already there are a number of promising schools of this kind, and we fervently hope the official examiners, throwing away their old prejudices (*i.e.*, against Western learning), will honestly select really able men, and that means may be found of bringing every district and every county into harmony with the new policy.

3. We ask prayer for the people at large that they may put away the old and accept the new, that the Imperial will may at once prevail, and that there may be no disorder in any part of the land.

4. We ask prayer for the Church in China, that in view of the suspicions and unrest existing in the minds of the people, the Christians may be more zealous and persevering in prayer; that they may be scrupulously careful not to presume on their position to insult others or to make any occasion of trouble, and that if involved in trouble caused by others they may be patient and avoid giving offence.

5. We ask prayer for all the several nations, that their intercourse with China may be in harmony with truth and right; that at the specified time they may return to the territory they have leased, and that none may entertain the design of dividing China out or swallowing her up, and that they may be at peace among themselves, united as one family and entertaining no warlike designs.

Although our country is helpless and weak, yet we have faith that the prayers of the righteous will prevail, and that God will care for us. When Abraham prayed for Sodom, God heard him, saying: "If there be ten righteous I will not destroy it." We trust that amongst the eighty or ninety thousand professing Christians in the various Churches in China there may be more than ten righteous men. If believers in the East and West will all unite in sincere prayer, why should we doubt that God will hear?

Signed on behalf of the Synod,

TSO LI WEN.
CHANG FENG NIEN.
JOHN WHERRY, *Moderator*.

CHINA.—The power one consecrated Christian missionary may become in his own particular sphere of labour is clearly illustrated in this excerpt from *The Missionary Herald*: "The work of one man and his wife in the Foochow field, in a territory with a population of 300,000, is vividly sketched in these words: 'I am not going to attempt to describe the different branches of work in which we are engaged, for you might become bewildered. I will simply say in general that there are in our care one theological seminary with twenty-two young men, five churches with a membership of about 500, 110 of whom joined last year, four chapels, ten day schools with about 250 pupils, both boys and girls, three women's classes with about forty women, and a little boy and girl, aged respectively one and a-half and three years, the equal of whom we have never before seen.'"

Items of Interest.

AT LOM PALANKA, IN BULGARIA, a Baptist chapel was opened on June 17. In the afternoon, Pastor Keussef baptised a friend in the waters of the Danube. The Church has now a membership of thirty-nine.

THE BATH BRANCH of the Evangelical Alliance has completed arrangements for the resumption of the weekly meeting for prayer during the winter months, which will be held every Wednesday from 11·30 a.m. to 12·30 p.m., in the Jubilee Hall of the Young Men's Christian Association, Broad Street, Bath.

THE INTERNATIONAL MISSIONARY UNION held one of its most successful meetings at Clifton Springs, N.Y., in June of this year. The attendance was large and representative, and the subjects considered were of great interest and importance. The discussions of missionary questions and problems at these meetings by those who have a practical experience of the difficulties and trials of labour on the fields, is of special value and helpfulness.

A FAMILY OF ARMENIAN REFUGEES have been assisted by the Alliance to return from Paris to Constantinople. Our correspondent writes: "Letter to hand yesterday, Sept. 12, says: 'Our journey was beautifully done, the sea was very calm and pleasant. We arrived safely at Constantinople on Tuesday, Aug. 30. Many thanks to all kind friends who assisted us to get back home.' I thank you for your generous help, and feel grateful that this trust has been discharged with such satisfaction."

RELIGIOUS TYRANNY IN AUSTRIA.—We are indebted to *The Westminster Gazette* for this item: "At Wels, in Upper Austria, the trial took place of M. Sieveking, the Dutch pianist, who was arrested at Ischl on the charge of having offended the Roman Catholic Church by refusing to take of his hat to a priest who was on his way to administer the sacrament to a dying man, and aggravated his case by whistling. He said he did not whistle intending to be rude to the priest, but to call his dog. Having always lived in Protestant countries, he had no notion what the priest was carrying. M. Sieveking was acquitted of the offence of having behaved indecently by whistling and refusing to take of his hat, but was sentenced to three days' detention for having called a priest who was performing a sacred function a scamp."

CYPRUS.—Accounts have been received from our agent at Nicosia giving details of the expenditure of a sum of money voted by the Council of the Alliance. *Inter alia* he says: "The first pastor of this Church was Luther, a graduate of the Aintab College, but after a stay of a few months he left Cyprus for America to prosecute his studies for the ministry. He was succeeded in office by Pastor Haretioun, also from Aintab. He is a venerable man of about sixty-five, and has great power in house to house visitation, and is earnest in his preaching. The attendance when the services were first opened was from fifty to sixty; but it has since diminished, owing to the departure from the island of a number of the attendants. The school was always small, and has been given up. I am glad to say that there is no feeling of rivalry in Nicosia between Gregorians and Protestants. Indeed, one of the most prominent office bearers of the Gregorian Church is a Protestant, and it will be a pity to disturb this spirit of harmony."

NESTORIAN CHRISTIANS AND THE RUSSIAN CHURCH.—On the subject of the reception of Nestorians into the Orthodox Greek Church, a communication has reached us from which we give an extract: "I heard from the Caucasus a short while since that the Russian Bishop of Erivan (in Southern Transcaucasia) was in active communication with the Nestorian Bishops, and has sent several Russian priests to various points in Persia where these Syrian Christians live, in order to negotiate further 'conversions.' I am not sure that these people will be a valuable acquisition to the Russian Church, but I can quite understand how their 'conversion' will strengthen the hold which the Russian Government is rapidly obtaining in Persia." Considerable anxiety is felt by Protestants in Persia as to the developments of this movement. How far will it prevent the growth of real spiritual life and endanger the spread of unperverted Gospel Truth?

THE HOLY COMMUNION AND LUTHERANS AND PRESBYTERIANS.—The Bishop of London has written: "An Anglican wishes to communicate, without ceasing to be an Anglican, with both East and West. He sees no insuperable difficulties in the way. He practically asks that the settlement of his own ecclesiastical position be left to himself, but that it be courteously recognised by other bodies, without any departure on their side from their own basis. This is the first step towards Reunion. Now, are we to ask and not to give? We have never declared against the Lutherans or Presbyterians. Their system differs from ours, and we do not agree with it. But if a Lutheran or Presbyterian is in a position where he can only attend our services, where he does so, and where he wishes to be a communicant, I am in favour of admitting him as a matter of courtesy. We are not responsible for him, but we may allow him to use our services on his own responsibility. This does not affect our discipline to our own people, and does not come under the rubric at all. It is an exceptional case which altered circumstances have created."

THE BISHOP OF MANCHESTER ON CHRISTIAN UNITY.—"No one could esteem more highly than he the services which had been rendered to the people by Protestant Nonconformists. They had played a great part, and he was far from saying that their providential task was completed. He could only say that the advantages were sometimes dearly bought. Love was of the very life of the Christian Church. If they lost the brotherly love that should knit together the whole community of believers, they lost everything that was of permanent value. How seriously this most precious heritage of the Church was threatened by the reckless and wilful spirit of disunion they might see, not only by the schisms which were taking place before their eyes, but also by the scorn or dislike with which Christians too often spoke of each other. During his visitation he had by the kindness of the Nonconformist brethren stood in many of their pulpits, and had longed for the time to come when they might not only love each other, but also mutually help each other in preaching the Gospel. Insuperable difficulties there might be in the present, but nothing was impossible to a love which was deep enough, a sincerity which was true enough, and a faith which was assured enough. Let them pray and wait, and He who wanted particularly that they all might be one would gently draw them back again into the unity they had lost."

Missionary Notes.

HOME.

THE BIBLE SOCIETY'S MONTHLY REPORTER in its "News Notes" gives items of Home work on behalf of this most valuable Society. The following are specially worthy of notice: "Open-air services are held at Morecambe on Sunday afternoons, from Easter to September. The Rev. W. Monk Jones, District Secretary of the Bible Society, was present on the afternoon of August 7, and spoke on behalf of the Society's work. The Rev. Wm. Troughton also spoke, and Oliver Carr, Esq., Treasurer of the Morecambe Auxiliary, and J. A. Eastwood, Esq., Secretary of the Manchester Auxiliary, were present. There was a very attentive audience, numbering about 2,000, and 1,075 coins made up the collection, which was £1 15s. 2d. less than in 1897. This decrease is partly accounted for by collections having been made for other purposes at each service during the season." "On September 9 an interesting meeting was held at Nenthead—a settlement of lead-miners among the Pennine Mountains, 1,500 feet above the sea. Here is found the highest inhabited house in England. For ten years no meeting had been held, but the return of the miners, consequent upon the increased prosperity of the industry, gave an opportunity for reviving the Association. Miss Fernau had worked hard to stir up an interest, and she certainly was rewarded. Mr. Fernau, the manager of the mines, presided, and gave cordial support to the Society's work."—"*White-Wood Painting.*—Miss E. F. A. Shepheard Walwyn, of Glensyde, Bidborough, near Tunbridge Wells, is most wishful to help the work of this Society by devoting to it the proceeds of her sales of painting

on white-wood. She writes: 'I am most anxious to do what little I can for the Bible Society by means of my painting; and I think, if once I got a connexion, I should have no difficulty in helping the Society in this way.' Will not some of the many friends of the Society who contemplate making presents, send for some of these beautiful things, and thus help our work?"

WORK AMONG FISHERMEN AT FRASERBURG.—The deputies employed this year among the fishermen, who flock in such great numbers to this important fishing station, were the Rev. William Baird, the Rev. M. B. Meikleham, and the Home Secretary; while Misses Imrie, Lundie, and M'Kinney gave most valuable service among the fisher women and girls. The resident minister, Rev. J. K. Scott, and his wife were unwearied in their efforts to advance the work, and most friendly and helpful to the strangers. Every means was used to obtain the names and addresses of members and adherents of congregations of our Church who had come to Fraserburgh; and systematic visitation bulked largely in the work of minister and deputies. The weather was so fine and the fishing was so good that all hands were kept busy both at sea and on shore, so that there was less leisure than usual during the week, and fewer opportunities for meeting with the strangers in their temporary lodgings; but much faithful work was done, which will doubtless bear fruit in the after days. In addition to the ordinary church services, there were special meetings for the young in the church on Sabbath afternoons and on Tuesday evenings, on Monday evenings for fisher girls, and on Wednesday evenings for all adults. These various meetings were as well attended as could reasonably be expected in the circumstances, and were not without tokens of the Divine blessing. On Saturday and Sabbath evenings there were large gatherings, in the Square, addressed by the deputies, local ministers, and some of the fishermen. These open-air services seemed to be even more numerously attended than in former years, and those who attended manifested great interest in the truth proclaimed, earnest concern revealing itself in the countenances of many of the listeners. While the number of services, indoor and open-air, entailed a heavy strain, all the deputies enjoyed the work, and felt it a great privilege to address such interested and interesting audiences; while many were the expressions of gratitude conveyed to them by those who received the word with gladness and to profit.—*Extracted from the "Missionary Record of the United Presbyterian Church."*

FOREIGN.

SPAIN AND AMERICA.—The Rev. L. L. Taylor, in *The Congregationalist*, calls attention to the attitude of the American Church in regard to missions now that war with Spain is ended. He says: "The service which American missionaries can now render their country as representatives of the best sentiment of the American people is apparent. Mercy and truth have met together and have sent us forth to the battle. But the world finds it hard to believe this, and we are told that we are giving an exhibition, not of 'humanitarianism in heroics, but of hypocrisy in hysterics.' We have set out to do great things in the sight of the heathen. No nation ever had such a tremendous opportunity to bear witness, through self-restraint and sacrifice, to the Gospel of Jesus Christ. In all reverence, it is like the opportunity our Master Himself found on Calvary to confirm by the shedding of His blood His words of peace and His works of mercy. May every drop of American blood which is shed in this war confirm the words of peace and the works of mercy with which, through our missionaries, we have laboured to bless the nations. With these faithful heralds and interpreters, if we remain faithful, we shall be understood, and it will appear as clearly on mission fields as elsewhere that our blood has not been shed in vain. The work of missions calls for renewed devotion at this time. We must re-affirm our Gospel in foreign lands with new vigour and liberality. It will not do for us to forsake our missions because we have gone to war. How will it look in the sight of the heathen if the spreading fame of our martial might has for its accompaniment a diminished and diminishing zeal in the pacific enterprise of missions? This must not be. And who can doubt that barriers will be beaten down in this war, the doing away of which will be the call of God to enter upon new fields of labour and to enlarge our work in fields where we have begun?"

THE FRIENDS' FOREIGN MISSIONS ASSOCIATION.—In the various stations of this excellent Society there are thirty-two missionaries in India (Central provinces and Bhopal), nineteen in Madagascar (Imerina), fifteen in Syria (Mount Lebanon), fourteen in China (Szehen Province), and two in Ceylon (Matale). Allusion to the work in Syria is thus expressed: "Brumana and Ras-el-Metn, villages on the Lebanon, a short distance east of Beyrout, are the two stations of the Mission in Syria, and form centres of widely extended Christian influence. At Ain Salaam (Fountain of Peace), Brumana, are training homes for boys and girls, a hospital with sixteen beds, and a medical dispensary, whose effective work is well known throughout the district and also to a wider circle. Other missionary efforts are industrial teaching, mothers' meetings, day and Sunday-schools, and house-to-house visitation, carried on not only in the centres where the missionaries reside, but in many surrounding villages. Missionary effort amongst the many prevailing religions—Moslem, Druse, and Christian, the latter divided into Greeks, Maronites, Roman Catholics, Armenians, and Protestants—presents many peculiar difficulties, but the mission has indeed proved to be a light in a dark place."

INDIA.—Heathen opinions concerning the power of Missions to elevate its converts, culled from a few Indian newspapers by *The Baptist Missionary Magazine* (Boston), are remarkable and valuable as giving expression to the view growing amongst the natives themselves as to the mighty force Christianity has become in their midst. A Hindu newspaper, *Indian Social Reformer*, has the following: "One thing which the Christian missionaries have done to us we have reason to be thankful for, and that is the social elevation of those whom it is defilement for the caste Hindus to touch. If it is possible for any religion as a religion to make the whole world kin, it seems to us that this universal kinship can be realised by Christianity." Another newspaper, *The Hindu*, candidly, but not cheerfully, accords credit to Christianity as the patronising force among the low-caste people. It says: "Between the Hindu community proper and the pariahs there is little love. Indeed, of the lower castes of the Hindu society and of the outcast population the Christian missionary seems to be the only and the most willing and competent protector and regenerator. That this should be so reflects no credit on Hindu society; yet it is a fact, and no reasonable Hindu can ignore the great work that these ministers of a foreign religion did in elevating a large class of people who are supposed to be attached to our social system, but whom the leading classes of our society have done their best to degrade and sink." *The Hindu* at another time discussing the influence of the education of girls, and the absence of caste restrictions among a native Christian community, declares that this "will eventually give them an advantage which no amount of intellectual precocity can compensate the Brahmans for." This remark was provoked by the fact that it appeared, from the matriculation examination of that year, that of nineteen female candidates who were successful seven were native Christians, and of the Hindus there were none.

Mysore Province.—It is always cheering to report prosperity in other churches. One of the most successful missions in India is that of the American Baptists amongst the Telugu people in the south. In spite of the terrible famine and prolonged drought, the membership has now reached a total of 54.041, no fewer than 2,260 being added by baptism last year. One of the most gratifying features is the spirit of liberality that has been poured out upon the people, most of whom are very poor. We have heard nothing more cheering for a long time. We let the report tell its own story: "This movement has been widespread, embracing all our Christians and the whole field. It has been a movement among the Christians to give a tenth of their substance to the Lord. It began among the Christians themselves, and, strange to say, sprang out of the famine. In one of the villages, when the first good rains came, the Christians promised, as they sowed their seed, to give one-tenth of the crop to the Lord. The result of this was that on the Sunday when they brought in their offerings of grain, the total was enough to support their pastor for six months. This was a revelation to us. We took up the work at once and went over our whole field, presenting to the Christians the teaching of God's words on 'the tenth,' and exhorting them to give, if not a tenth, at least some proportion of their income to the Lord. We have been astonished

and overjoyed at the response. Every Christian has pledged to give some proportion of his income to the Lord. The amount has varied all the way from a tenth to a sixtieth. The pledges were given, not by constraint, but with joyous freedom. The results thus far to be reported from this movement are—one church entirely self-supporting, the Kurnool Church now supporting two evangelists instead of one as formerly, definite pledges from all the Christians on the field to give some proportion of their income to the Lord."—*From "Work and Workers in the Mission Field."*

Sholopore.—Dr. Prathakar Balaji, a Brahmin Christian, gives the following account of his conversion: "I think it may interest you if I give you an account of my own life and how hard and difficult it is in India to be a Christian, and that will perhaps give you an idea of what the missionaries have to endure. I was born among a high class of Brahmins, and my mother taught me a good many things that were not really useful to me at the time, but were useful in turning my mind to religion. My father made me read all the religious books of the family, and after I was thirteen years old the missionary came to my town and sold books very cheap, which I bought and read; and although I was only a boy, yet I had a great hatred of Christianity. I did not want to break my caste, and yet I bought the books; but my hatred was so great against the name of Christ that I took my pen and struck out the name all through the New Testament. I bought many copies of the New Testament and Gospels and used them for exercise books. One day, myself, a brother of mine, and a servant of our family went to a shop where Christian books were sold, about eight or nine o'clock in the evening, when there was no one about, and stole some of the books and burnt them. We did not mean to commit the sin of stealing, yet by that act we did it. But the Spirit of God did not leave me, and by-and-bye I was lead to the knowledge of the very Jesus I despised and did not want to believe in. I went to the missionary's house, and said I wanted to join the Christian Church; but he said, 'No, you are too young a man, and fond of pleasure, you had better go home.' He said this to try whether I was in earnest or not; but finding I meant it, he said, 'If you are willing to undergo all the trials and persecutions which will follow, you can.' So I stayed with a Christian Indian that Saturday night, and on Sunday morning we remembered our Lord for the first time in our lives together; and it was a joy to be with the people of God while remembering Him."—*From "Rest & Reaping."*

South Arabia.—*Aden.*—The Rev. Dr. Young reports with thankfulness that the Sunday school of Free College Church, Glasgow, have presented a new set of communion vessels to our Ion Keith-Falconer Memorial Church at Aden. The service hitherto used is now available for any native congregation in India or Africa that may apply to him. He writes: "We had a very pleasant meeting on Thursday, when over 120 of the congregation took advantage of my invitation to spend the afternoon and evening in Sheikh-Othman. General Creagh, v.c., very kindly gave us the use of what things were in the government bungalow, and also had the gardens opened for our inspection. In the mission we had a man come to us from the interior, who wished to know more of Jesus, as, in reading the Koran and traditions concerning Mohammed, he could not help contrasting the life of the Arabian seer with what he had heard of Jesus, and so he came down to learn more of what he called the Nazarene's life and history. Both the teacher and myself did what we could to help him, and we thought that he would go forward to baptism; but as he makes his living by reciting the Koran in the mosques, he felt that the sacrifice was too great, and, for the present at any rate, he has drawn back. Just now I have another man under instruction, who seems anxious to be baptised. He is a native of Allahabad, and was a student there; but he is on his way back from Mecca, and has been in Aden for about a month. He says that before leaving home he felt convinced that Jesus is the Christ, but he dared not confess Christ in his father's house. His stay in Egypt and Mecca has only tended to increase his faith in Jesus, and now he would like to go forward to public confession. I have written to Allahabad to the Rev. C. Janvier, and if his reply is satisfactory, I shall baptise the man; meanwhile, with the help of Mr. and Mrs. Lethaby, I am doing what I can to lead him further into the truth."—*Extracted from "Free Church of Scotland Monthly."*

BRIEF NOTICES OF BOOKS.

Scripture Truths; together with Divine Unfoldings. By ROBERT BROWN. William Wileman.

A crown octavo volume of 392 pages of good clear type. Various doctrines of God's Word and spiritual experiences of His people are worked out and illustrated—in Part I. in the writer's own words, and by personal cases brought forward from his own ministerial experience; in Part II., in the inspired words of Scripture, texts being grouped together and arranged to bear out their teaching on the subject in hand. In both portions the divisions are often very suggestive, and may doubtless often be followed with advantage by speakers and preachers, even though otherwise pursuing their own method in dealing with the topics in question. In the chapter "On Jesus Christ, the Anointed Saviour," the use of the names "Jesus" and "Christ" respectively is well dealt with and explained. Mr. Brown is evidently a deep student of Prophecy, some of our readers will not, however, agree with him when he objects to the theory of what is called "the secret rapture," or that the Church, or some part of it, is to be caught up before "the great tribulation." The author has evidently passed through some very deep spiritual experiences, as shown in the preface, and his remarks about Satan making godly ministers the special object of his attack are very much to the point.

Official Attacks on Christianity; or, The Anti-Christian Crusade. ROBERT P. C. CORFE. Simpkin, Marshall, Hamilton, Kent & Co. Ltd.

In this booklet we have the opinions of an Evangelical layman upon current attacks in certain ecclesiastical circles upon the Holy Scriptures as to the pure word of the living God. Many are the compromising and unsettling quotations from lectures and writings of the day to which attention is called. Evolution, the Higher Criticism, Secular Bibles (dealing largely with the polychrome Bible), and the Universities are all brought under review. It is quite evident that a deliberate assault is being made upon the Old Testament books. When such words as "mythical," "unhistoric," "fables," "myths," "forgeries," "didactic fiction," are employed regarding passages and records which most Christian people accept as inspired truth it is not difficult to see how recent speculations are liable to disturb the minds of many.

A Memorable Room: The story of the Inception and Foundation of the British & Foreign Bible Society. By HENRY MORRIS, Vice-Chairman of the Committee. British & Foreign Bible Society.

Few apartments have been more useful in Christian work in modern days than the one whose history is so well sketched by Mr. Morris in this admirable little work. In thirty octavo pages, well illustrated, he sets before us the history of the upper chamber where the Committees of the London Missionary Society and the Religious Tract Society were wont to hold their meetings, and which was also the birthplace of the noble Society of whose Committee the author is Vice-Chairman. The room in question was the counting-house of the office occupied from 1801 to 1816 by Mr. Joseph Hardcastle, in Old Swan Stairs, Upper Thames Street, and generously placed by him at the disposal of these great Societies. After a very interesting description of the way in which the identity of the room was unmistakably established, the writer goes on to describe what led up to the formation of the Bible Society. We are introduced to the Committee meeting of the Religious Tract Society, gathered Dec. 7, 1802. "The Rev. Matthew Wilks is in the chair; the Rev. Joseph Hughes, the secretary, is seated by his side; and round the table are grouped men . . such as Steinkopf, Reyner, Townsend, Alers Hankey, Cowie, and Tarn." The Rev. Thomas Charles, of Bala, tells the now well-known story of Mary Jones, whose hardly won Bible may yet be seen at the head-quarters of the British & Foreign Bible Society in Queen Victoria Street. Mr. Charles pleads "that a Society similar to the Religious Tract Society may be founded to supply Bibles for his native land." Earnest discussion follows. "Surely," says Mr. Hughes, "a society might be formed for the purpose; and if for Wales, why not also for the Empire and the world?" In the following April we find William Wilberforce visiting the room, he having been asked to aid in originating the new Society, in which he took a prominent part, though he was not, as many suppose, its founder. After the formal inauguration of the Bible Society at the Old London Tavern in March 1804, its Sub-Committees were held for some years in the much-honoured room. It "was frequented by such distinguished men as Lord Teignmouth, for some time Governor-General of India, and first President of the Bible Society; Mr. Zachary Macaulay, father of the celebrated historian; and Granville Sharp." Meanwhile, as the Committee of the Tract Society were taking steps for the formation of a Bible Society, the course of events in connexion with the sister Committee of the London Missionary Society had already pointed in the same direction. They had felt the necessity for increased facilities for circulating the Scriptures in France, and only six weeks before the memorable R.T.S. Committee meeting mentioned above, the Committee of the L.M.S. held in the same room, had resolved to print two thousand copies of the New Testament in French, and had sanctioned a grant of £848 for the diffusion of Christian literature in France and Italy. Mr. Hardcastle, the owner of the room, was one of those present, and he and his friends were thus prepared to hail with joy the advent of the Bible Society. About a third of the pamphlet is devoted to the minutes of successive Religious Tract Society committees which led up to the definite foundation of the British & Foreign Bible Society, and facsimiles are given of the more important of these minutes. The last chapter describes the sub-Committees of the new Society, which were held in the now historic room. We are told of the steps taken to circulate the Scriptures in the Welsh language, also of the publication of the Society's first foreign version—namely, a translation of the Gospel of St. John into the Mohawk tongue, the translator being a chief of that tribe, known in England as Captain John Norton. In addition to the photographs of the minutes of Committees, there are views of the room itself as it was and is, and also of the house in which it stands, from different standpoints, as well as other illustrations, including a likeness of the Rev. Thomas Charles, of Bala, and one of Lord Teignmouth. The little work is well worth reading, and may be had for the modest sum of one shilling, post free.

EVANGELICAL ALLIANCE MEETINGS, AND HOW TO MAKE THEM SUCCESSFUL.

Our claims as a world-wide Association of Evangelical Christians are not generally understood. Too often the Alliance is treated as one of a number of competing societies, seeking as its sole object the collection of money at home for carrying on its work abroad. It ought not to be so regarded, for its meetings are intended to be of direct service in bringing Christians of different denominations into closer sympathy with each other (fulfilling our Lord's prayer in John xvii.), in order to demonstrate the spiritual unity of Christ's true Church, and promote the extension of His Kingdom throughout the world. Gatherings of this kind should be as thoroughly representative as possible of the religious life of the locality where they may be held. The great fundamental and saving truths of our religion, upon which all Protestant Christians are at one, will be felt to have a uniting power, and a sense of oneness experienced—to many quite a new thing. A friend said, after such a meeting a short time since, that he had no idea such unity was possible. Instead of each body of Christians carrying on their work, as if there were no others engaged in the same manner, there is at meetings of the Evangelical Alliance a cordial recognition of the labours of others and mutual equality in the one Lord, Who died for all.

These meetings, by the very principles of the Alliance, have a value of their own. They protest in the most practical way possible against all false views of the nature of the Church of Christ. They show that it is spiritual and not visible, comprehensive of all believers, and not limited to those of one special ecclesiastical system. They are the truest possible picture of Christ's Church, just as the Evangelical Alliance, as a whole, is the nearest representation of the Church universal. When Christians of various denominations meet upon a common Evangelical basis, sacerdotalism and kindred errors find no place, and the usefulness of union in the defence of truths mutually loved is plainly manifested. Such meetings are particularly valuable at this time, when so many are being led away by false doctrines. Then, too, the spiritual needs of the neighbourhood where they are held can be considered, and methods adopted whereby united effort can attack strongholds of evil that are otherwise unassailable. Thus there is positive religious teaching, with definite Christian work as the outcome.

What should be the character of the meetings and how should they be organised? It must be remembered that some people can only attend in the daytime and others in the evening. For the first, nothing is so effective as a drawing-room meeting in calling together those who will listen with interest and sympathy to the account which the deputation gives of the work of the Alliance at home and abroad. Full of pathetic incidents are its efforts on behalf of persecuted Christians in Russia, Turkey, and other countries. For the evening meeting, which is usually in a public room, a little trouble is necessary if it is to be successful. A good chairman must be obtained, preferably a layman of some position, with other well-known and acceptable speakers; and, by no means least, the hearty co-operation of as many of the resident Ministers as are willing to help. This—with personal invitation to some whose presence is specially valuable, and thorough advertising—should insure such a meeting as will promote the great aims of the Evangelical Alliance. Should these efforts result in but a small gathering it must be regarded as only a beginning, and another be arranged after a short time. A deputation will very willingly be sent to speak to any number of people, however small. Prayer and effort are needed both before and after a meeting, so that the great cause of Christian union may be definitely advanced, and Evangelical Christians drawn closer together to defend their Protestant heritage, and to wait in joyful expectation their Lord's longed-for return.

Real faith is as satisfied, and rests as firmly on the abiding promises of Jehovah, as if it had all the blessings of grace and glory in hand.—*Augustus M. Toplady.*

Evangelical Alliance.

THE WEEK OF UNIVERSAL PRAYER.

JANUARY 1—8, 1899.

FULL particulars have been given in an earlier issue, together with the invitation and programme, of this hallowed season of world-wide united prayer. It is always a period of much spiritual quickening, both at home and abroad; but especially in distant and scattered mission stations. At this time of the year foreign missionaries feel linked by the common prayer and praise of the One Church of Christ, to the beloved Home-land, where in almost every town and village they are being remembered at the Throne of Grace. The whole round world is thus "bound by golden chains about the feet of God."

Occasionally a single copy of *Evangelical Christendom*, containing the announcement, may fail to reach its destination, it is therefore desirable to repeat the outline of the programme:—

On Sundays Jan. 1 and 8, it is suggested that sermons on Christian Unity be preached.

On Monday, 2nd, the subject will be *Confession and Thanksgiving*.
On Tuesday, 3rd, *The Church Universal*.
On Wednesday, 4th, *Nations and their Rulers*.
On Thursday, 5th, *Families and Schools*.
On Friday, 6th, *Foreign Missions*.
On Saturday, 7th, *Home Missions and the Jews*.

We hope the Secretaries of branches, and others who arrange the meetings, will spare no pains to extend the observance of this Week of special fellowship with God. Programmes will be sent to friends who may not have previously received them, whenever they are applied for, at Alliance House. Above all it is urged that brief accounts of meetings held, and particulars known to have arisen out of the observance of this Universal Prayer-Union, be sent as early as possible in the new year, to the Secretary, Alliance House, 7 Adam Street, Strand, London, W.C.

The General Invitation has been signed by the following representatives of the Evangelical Alliance throughout the world:—

W. Barnett, President.	ARGENTINE REPUBLIC.
R. Meyhoffer, President.	BELGIUM.
Polwarth, President. *Donald Matheson*, Treasurer. *William Arthur, M.A.* *David MacEwan, D.D.* — Hon. Secs. *Joseph Angus, D.D.* *James Fleming, B.D.* *H. R. T. Jackson*, Acting Secretary. *Bangor*, President *D. Mullan*, *H. B. Dawson* — Secs. — Irish Branch.	BRITISH ORGANIZATION.
F. M. Dewey, M.A., President, Montreal. *G. M. W. Carey, M.A., D.D.*, President. *George Steel*, *Job Shenton* — Secs. St. John.	CANADA.
J. Moltke, Secretary.	DENMARK.
T. R. Lawrence, Alexandria. *Pastor Dickens*, „ *J. T. Finney*, „	EGYPT.
Andreas Von Bernstorff, President *O. Stieglitz*, Secretary. *John C. Aston*, Altona. *E. Beschnidt*, Hamburg. *Schuldirector Reuter*, Magdeburg. *Rechtsanwalt Bokts*, Osnabrück. *Pastor Dammann*, Essen. *Professor Dr. Lemme*, Heidelberg. *Pastor Röhnig*, Heidelberg. *Baron Thuennuler*, Pres. *D. Janssen Halle*, Treasurer — Blankenburg. *Herr Grams*, Secretary.	GERMANY.

M. D. Kalopothakes, Pres., Athens. *M. Athanassios Kazacos*, Sec., „	GREECE.
A. de Szilassy. *Francis Balogh.*	HUNGARY.
Albert E. Ball *J. Henderson* — Karachi. *W. D. Waller*	INDIA.
James Wall, President. *Henry J. Piggott*, Treasurer. *J. Campbell Wall*, Secretary.	ITALY.
George Wisely *J. Laverack.*	MALTA.
Schimmel-penninck van der Oye, Sec.	NETHERLANDS
J. Storjohann. *A. Mortensen.*	NORWAY.
Fritz Fliedner. *Capriano Tornos.* *Antonio Garcia.* *Charles E. Faithfull.*	SPAIN.
F. Dautrebande, President — Central Comtte. *A. Brindeau*, Secretary — Central Comtte.	SWITZERLAND.
George Washburn, D.D. *F. W. Anderson, M.A.*	TURKEY.

PROCEEDINGS OF COUNCIL.

The monthly meeting was held on Thursday, Oct. 13, the Rev. Prebendary W. H. Webb-Peploe in the chair. Scripture was read by the Rev. J. Gosset Tanner, and prayer offered by Colonel Douglas Jones.

Absent Members.

Letters of apology were received from twenty-two of these, expressing great regret at being unable to attend, and perfect agreement with the proposed action of the Alliance with regard to Sacerdotalism.

Finance.

A report was submitted by the Committee, showing a very small balance in hand on the General Fund. A hope was expressed that friends throughout the country would rally round the Executive at this crisis.

Romanising Practices in the Church of England.

The action of the Alliance with regard to this matter was prayerfully and thoughtfully considered. The opinion held by some that the Alliance, owing to its nature, should *not* intervene in this controversy was not lost sight of by the Council. It was felt, however, that the fundamental principles of the Society are being seriously called in question by the ritualistic movement, and that action is imperative. The following Resolutions were carried unanimously:—

"1. The Council of the Evangelical Alliance are deeply convinced that the time has come when in the Home-land (as in Foreign Countries) it is their duty to re-affirm 'the simplicity that is in Christ,' and the rights and liberties of Protestantism, as against those who are seeking once again to Romanise this Country. They therefore call upon members of all Protestant Churches in England to support and encourage them in the efforts which they propose to make for the preservation of that glorious Heritage bequeathed to us by our Fathers at the time of the Reformation."

"2. With the view of carrying out the above, the Council invite leading representatives of the Evangelical Churches, in full sympathy with the principles of the Alliance, to meet them at their rooms on Nov. 4, at 2.30 p.m., to consider the desirability of holding a great Public Demonstration in the Metropolis, and, if possible, other meetings in the great cities and towns of the Kingdom, in order to affirm and maintain Protestant principles, and to call forth the Protestant convictions and feelings of the people."

The Vacant Secretaryship.

This matter has been before the Council for a long time. In view of the proposed active operations of the Alliance, there was urgent need to perfect the Secretarial Staff. Several names had been suggested for the vacant post; and after all applications had been carefully considered, the Council elected Mr. E. P. Field (son of General Sir John Field, one of the former secretaries) as General Secretary.

Madeira.

Permission was granted to use the Council chamber by various representatives of Christian work carried on in this island. It was hoped that such a meeting might aid in overcoming present difficulties.

The late Mr. R. W. MacAll.

The Council gratefully accepted a volume in French giving an account of the work of this devoted gentleman, from Mrs. MacAll, in memory of the kind help given him by the Evangelical Alliance and its late Secretary, Mr. Arnold.

SOUTH LONDON BRANCH.

On Friday, Oct. 14, the first monthly meeting of the winter session was held at "Jerviston," Streatham Common, by kind invitation of Mr. D. Wellby. The latter presided, and opened the meeting with a portion of Scripture. After prayer had been offered by the Rev. H. R. T. Jackson, the minutes of the last meeting were read by Mr. J. Benham, treasurer. Reference was made to the coming Week of Prayer. It was resolved that the arrangements should be carried out as in previous years. Mr. Wellby welcomed the friends who were present, spoke briefly on the recent action of the Council with regard to sacerdotalism, and urged upon all members of the Alliance throughout the country the duty of actively supporting the Alliance in the steps which it is proposed to take.

The Chairman then called upon Mr. Herbert Halliwell, from Nyassaland, who gave a most interesting account of the mission he had been able to carry on in that district, which is hallowed by sacred memories of the late Dr. Livingstone. He spoke of the debasing superstitions of the people, the highly successful industrial department of their labour, and expressed confidence that great blessing was resting upon the spiritual efforts of the missionaries. Education is also one important feature of their work, and is far more effective than would be supposed, as some of their young men are able alone to manage telegraph stations.

This address was followed by a few words from Mr. Roger Jones, secretary of the Missionary Pence Association. This organisation is now combined with the Missionary Bureau, which might well be considered, he said, a child of the Evangelical Alliance. The Missionary Pence Association has, strictly speaking, no missionaries of its own. It encourages the collection of small regular contributions from the poor; and, from the money collected, it gives grants toward missionaries who are in connexion with other organisations.

A very stirring address was then given by Mr. Archibald Ewing, of the China Inland Mission, who gave several illustrations to show that the Gospel is indeed, in China as elsewhere, the power of God unto salvation. He drew a most lucid sketch of political matters in China, and indicated the difficulty of the work in that country through its great area, as well as from the strength of the prevailing religions of the people; yet, even in the darkest spots, as in Buddhist monasteries, some are found seeking for higher things, who are willing, on hearing the Gospel, to accept it and all that this acceptance involves.

The Deputation Secretary said a word or two about the need of prayer at this time for the Alliance, and reminded those present that the Alliance not only calls upon its friends to unite in special prayer at the beginning of the year, but to dedicate a portion of every Monday morning to the same object.

At the invitation of the Chairman, the Rev. Dr. Wright, of the Bible Society, made a few remarks. He touched on the extremely interesting matters that had been brought before the meeting, and expressed the feeling that the work of the Evangelical Alliance was more needed than ever, to unite Evangelical Christians together, and to oppose prevailing errors.

The Rev. H. Grainger pronounced the Benediction, thus closing a very interesting and, we trust, profitable meeting.

IRISH BRANCH.

THE DUBLIN CHRISTIAN CONVENTION.

Under the auspices of the Irish Branch of the Evangelical Alliance, the twenty-fifth Annual Christian Convention has been held. The meetings took place in the handsome hall in the Christian Union Buildings, where also are to be found the Alliance offices. After being re-roofed and newly decorated, the hall presented as bright and comfortable an auditorium as can be met with anywhere.

From Oct. 3—6, Christians representing Churches of all denominations, met in session to deliberate upon those vital Gospel truths that unite believers together as one spiritual body in Christ. The convention throughout has been of a very blessed and quickening character, and a suitable successor to the twenty-four previous conferences of a similar kind.

On the Monday, the proceedings commenced with a conversazione, but the most generally popular feature of the re-union was the public meeting which followed, over which Col. Saunderson, M.P., presided. The Rev. W. Newman Hall read a portion of Scripture and offered prayer; after which the Chairman alluded to the crisis in the English National Church, and said: "That the present condition of affairs in the Church of England was most dangerous to the Protestant faith, and subversive of that great Church which their forefathers helped to build up with their blood. Here in Ireland they had the real article [Romanism] at the doors, and they had not in the past, and did not in the future intend to have, anything to do with it, or, if they could, allow any wanderings in that direction. And so the Church of Ireland to-day held out to Christendom an example of what the sister Church should be. Whether it was the Church of Ireland, the Presbyterian Church, the Methodist Church, they were all Protestant, bound together by that name, of which they were not ashamed. And so long as they were united and held up the true colours, from which their forefathers never flinched, the Protestantism of Ireland would remain as it was to-day—an example to the Christian world."

The Rev. G. R. Wedgwood then delivered an address on the "Ireland of To-day," and the Rev. Dr. Clarke spoke on "Our Lord's Prayer for Unity." These were followed by a very forceful address on "The need of Spiritual Power," by the Rev. John Stewart of Rathgar. He said: "We have splendid organisations, magnificent congregations, earnest ministers, fine bands of Church workers. . . . But we have paid too little heed to that word which of old came to Zerubbabel—'Not by might, not by power, but by my Spirit, saith the Lord of Hosts.' The machinery of a factory is of little use unless you have the motive power to set it in operation, and so what we need in every Church and organisation and institution is just the power of the Holy Ghost. . . . The Almighty Spirit of God, and He alone, can give the Church and the individual the sole, sufficient and invincible efficacy as a power unto salvation. He can make ram's horns tumble down walls of resisting Jerichos, barley loaves scatter hosts of unbelieving Midianites, and things that are not bring to naught things that are."

There was a large attendance on Tuesday morning, when Mr. Samuel M'Comas, J.P., presided, in the absence of Lord Bangor. The Rev. Canon Harley, Cork, delivered an address an "Jesus ministering to His Disciples," and the Rev. W. Y. Fullerton, Leicester, on "Our Cross and Christ's Yoke." At the afternoon sitting, under the presidency of Sir Edward Synge Hutchinson, Bart., the Rev. S. R. Macphail, M.A., Liverpool, spoke with much power on "Inspired living," and the Rev. H. Foster Pegg, M.A., St. Leonards, on "The best we have." In the evening, Pastor Theodore Monod, Paris, addressed the meeting on the subject of "Atheists," and Rev. W. Y. Fullerton chose as his topic "The Unprodigal Son."

On Wednesday, the assemby was presided over by the Dean of Clonmacnoise, when the Rev. George Jackson, B.A., Edinburgh, took as his text "Judge not." He spoke of the mass of off-hand irresponsive judgments which were uttered in the world and in all the affairs of human life. They should remember that their very judgings God would judge; and at the last day they would have on their own heads sins black enough and heavy enough without adding to them all the sin of rashly judging their fellow men. The Rev. S. R. Macphail, Liverpool, also delivered an address, which corresponded with his previous one, on "Inspired preaching." In the afternoon, the chairman was Mr. W. H. Drummond. The Rev. W. E. Burroughs, B.D., London, addressed the meeting on the subject of "The Church's first miracle," and Pastor Theodore Monod on "All things new." At the largely-attended evening gathering the speakers were the Rev. W. E. Burroughs, B.D., the Rev. A. Parker, Benares, and Mr. E. C. Millard. The latter gentleman stated that subscriptions sent to the Armenians had saved the people not only from starvation but from going over to Mohammedanism.

The Thursday Session marked no diminution in interest on the part of the large numbers who attended the Convention. Indeed, at the evening assembly it was necessary to provide for an overflow attendance. At the morning sitting, when the president was Colonel D'Oyley Battley, J.P., the Rev. G. Campbell Morgan, London, and the Rev. W. Y. Fullerton, Leicester, were the principal speakers. The former based a helpful spiritual address on the words, "Thou art my beloved Son; in Thee

I am well pleased," jointly with the expression, "Is not this the Carpenter?" while the latter spoke of "The Nazarene." The afternoon proved to be also a very inspiring occasion, when the Rev. George Jackson, Edinburgh, considered the question, "Is the Sermon on the Mount the Christian Gospel?" In the evening, the speakers of the afternoon, as well as the Revs. G. Campbell Morgan and H. Foster Pegg, M.A., were greatly appreciated by the crowded audience.

An Evangelistic Mission and a Consecration Meeting brought to a close a Convention which will be long remembered for the manifest power of the Spirit in all the gatherings, and the high tone and renewing nature of the addresses. May the fruit be gathered, even if after many days, and laid at the feet of Jesus—the crowned Head of the Universal Spiritual Church!

CONTRIBUTIONS RECEIVED FROM SEPT. 19 TO OCT. 17, 1898.

	£	s.	d.
Mrs. Arbuthnot (2 yrs.)	2	2	0
T. H. Bainbridge, Esq. (3 yrs.)	3	3	0
Dr. Rawlings (2 yrs.)	1	1	0
Rev. Dr. Murray Mitchell	1	0	0
Mrs. J. Tennant	0	10	6
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Ernest Crewdson, Esq.	1	1	0
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A. Butterworth, Esq. (2 yrs.)	2	2	0
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T. Walker, Esq.	1	1	0
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Rev. J. C. Martin (3 yrs.)	1	11	6
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Rev. N. S. Taylor (2 yrs.)	0	10	0
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Mrs. Benfield	1	1	0
Maj.-General A. H. E. Campbell	1	0	0
Rev. H. S. Barton	0	10	6
Mrs. Beresford Baker	1	1	0
Sir F. B. Outram, Bart.	1	0	0
Miss Hutchinson	0	10	6
Rev. Dr. Evans Darby	0	10	6
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Rev. C. J. Klesel	0	10	6
Major J. W. Stirling	1	1	0
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Scarboro' Subscs.—			
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Brighton Subscs.—			
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Stirling Subscs.—			
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Glasgow Subscs.—			
Par A. Somerville Esq.	1	11	0
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Blackheath & Lee Branch—			
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Cambridge Branch—			
Per J. Spearing, Esq.	3	3	0
Eastbourne Branch—			
Per Rev. C. B. Cooper	4	14	0
Clerical Duty at Blackheath—			
Per Rev. J. A. Anderson	2	2	0
Clerical Duty at Chelmsford—			
Per Rev. F. E. Paynter	2	2	0
Sums under 10s.	11	11	0

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Mrs. R. Rodd	0	2	0

EVANGELICAL ALLIANCE.

British Organization.

This Alliance was organised in 1846 to enable Christians of both British and Foreign nations to realise in themselves, and to manifest to others, that living and essential union which binds true believers together in the fellowship of Christ; and also to co-operate in the cause of religious liberty, united prayer, the observance of the Lord's Day, and the defence of Protestant truth.

Branches of the Evangelical Alliance exist not only in many parts of the United Kingdom, but also in the principal cities throughout the world.

President.—The Right Hon. Lord Polwarth.

Vice-Presidents.—The Right Hon. Lord Kinnaird; The Lord Bishop of Exeter; The Right Hon. Viscount Bangor; The Right Hon. Lord Overtoun; Sir William Muir, K.C.S.I., LL.D.; The Hon. and Rev. E. V. Bligh, M.A.; Sir William Willis; General Sir John Field, K.C.B.; Sir George Williams; Major-General Hatt Noble, R.E.

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*** Remittances may be made payable to the order of the Acting Secretary or the Treasurer.